

THE  
MYSTICALL  
MARIAGE  
Betweene  
CHRIST  
and His  
CHURCH.

by  
*Fran: Rouse.*  
the 2<sup>d</sup>. Edition.

London  
Printed for  
Iasper Emery  
at the Eagle &  
Child in Paules  
Church yard.  
1635.

*W: Marshall. sculp:*





THE  
MYSTICALL  
MARRIAGE.

Or,

Experimentall Disco-  
veries of the heavenly  
Mariage betweene a  
*Soule and her*  
*Saviour.*

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By F. R O V S.

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L O N D O N.

Printed by W. I. and T. P.  
for J. Emery at the Eagle and  
Child in St. Pauls Church  
yard neere Watling  
Street. 1635.



TO THE  
BRIDE  
THE  
LAMBES  
WIFE.





## A REASON OF THIS WORKE.



*Any man feare-  
full of waste doe  
aske, To what  
end serveth this  
labour? I answer,  
To the maine end, Gods glory  
by mans edification. And to  
this I thinke it conduceth ma-  
ny wayes.*

*First by the fitnessse of it to  
all times and seasons, either of  
prosperitie or adversitie.*

*For if the times be joyfull,  
this subject brings the best joy  
with it, and enables us to re-  
joyce with them: Fear predi-  
fies, amends, and exalts our  
joyes; for upon an earthly it*

## A Reason of

sets a crowne of heavenly joy.  
And indeede without this  
joy, we may say to joy, Thou  
art mad, and to laughter,  
What is it that thou doest?

But if the times prove sad  
and dangerous, by pestilence,  
famine, sword, or other cala-  
mities, this Doctrine brings  
strong consolation, even stron-  
ger than all sorowes and dis-  
comforts. For our Communi-  
on with Christ is a fastening  
of the soule to a mighty & im-  
pregnable Rocke that makes  
her stedfast even against the  
gates of hell. By this Commu-  
nion we are made Temples of  
the holy Ghost, the very Com-  
forter himselve; and by him  
there is a Sanctuary made  
within us, into which the soule  
may fly for rest, safety and  
comfort amid all feares and  
dangers: For into this San-  
ctuarie

---

this Worke.

---

Etuary the Avenger may not enter. There is a chamber within us, and a bed of love in that chamber, wherein Christ meets and rests with the soule; and the force of friends, or men either dares not or cannot breake in, to disturbe the rest of Christ with the soule, nor of the soule with Christ. It is an undeniable Axiome, We are more than conquerours through him that loveth us. An omnipotent lover gives an excessively conquering, and unconquerable safety. And for this safety of us and our joy, wee haue also the immediate word of the Lover himselfe; I will see you againe, and your heart shall rejoyce, and your joy shal none take from you. No wonder then if the Disciple beloved of this Lover doe

## A Reason of

1 Ioh. 1.

tell us, that writing of this communion, he writs, that our joy may be full: for in this communion stands the fulnesse of joy, both for soundnesse, measure, and safety.

And surely with these last times of the world it hath too great a fitnesse; For it hath beene foretold that in these times the love of many should waxe cold: And what fitter remedie is there for love when it hath taken cold, than to kinde a fire to it; even that spiritual fire, which issueth from the spirit that baptiseth with fire?

A second advancement to edification is this, that it presents to the view of the world some bunches of grapes brought from the land of promise, to shew that this land is not a meere imagination, but  
some

## this Worke.

some haue scene it, and haue brought away parcels, pledges & earnestes of it. In these appears a world, above the world, a love that passeth humane love, a peace that passeth naturall understanding, a joy unspeakable and glorious, a taste of the chiefe and soveraigne good.

Neither doth the benefit of it rest onely in the conviction of the understanding, but, thirdly, it goes on to the will and affections. It warmes and drawes them, & by the whole man to partake of the same pledges, & by the encouragement of these pledges to goe on labouriously and constantly to the possession of the whole. And that as by a borrowed sight men are provoked to come to tasting, so by their own tasting, they may come to a sight of their own, which only tasting can teach the. But withall that by these fore-

## A Reason of, &c.

tastes they may be led on to that fulnesse wherewith the soule shall eternally be satisfied.

Fourthly, it may provoke others of this Nation to bring forth more boxes of this precious ointment, even of that mysticall love which droppeth downe from the Head Christ Iesus, into the soules of the Saints, living heere below. For so the house of God shalbe filled with the savor of his ointments; & we know, that because of the savor of his ointments, the Virgins love him. And loving him, they cry, Draw me & I will run after thee: So the more savour of this ointment, the more love of Christ and the more love, the more running after Christ. But if the number of those who have written on this subject, of mystical & experimentall Divinity, be told, I thinke this worke will not be found supernumerary.

THE





THE  
MYSTICALL  
MARRIAGE.

CHAP. I.

*The soule seeketh a  
Husband, and findes him.*

**I** WAS first  
breathed frō  
heaven, and  
I came from  
God in my Creation;  
I am divine and hea-  
venly, in my originall,  
in my essence, in my  
character, and there-  
fore

fore my hapinesse must be divine and heavenly : For to a divine and heavenly essence, can agree no other but a divine and heavenly hapinesse. I am a spirit, though a low one, and God is a Spirit, even the highest one; and God who is a Spirit, is the fountaine of this spirit. Where should a low spirit finde happinesse but in the highest Spirit? and where should a created Spirit see happiness but in the Spirit that created it? Wherefore being a Spirit I will fasten my selfe on a spirituall happiness,

pinesse, and this spiritu-  
all happinesse I will  
looke for in no other,  
but in the first, and best  
Spirit, beyond whom  
there is neither good,  
nor being.

Then what hast thou  
to doe O soule, any  
longer among these  
grosse, thicke, and bo-  
dily things here below,  
to cast thy love on  
them, or to seeke hap-  
pinesse in them? what  
are they to thee? or  
what agreablenesse is  
there betwene thy pu-  
rity, and their grosse-  
nesse? The bodie that  
lives by breathing the  
thinne element of ayre,  
may

may as well live in the  
bottome of the thicke  
water, as thou canst  
live, continue, much  
lesse better thy Being,  
by sucking these grosse  
and bodily Creatures.  
Thy being is of a high-  
er and purer nature, and  
therefore thy well-be-  
ing must bee fetched  
from something that is  
higher and purer than  
they. The maine use of  
them is to serve the bo-  
dy, which is some kin  
to their grossenesse, but  
remember that the bo-  
die it selfe is to serve  
the soule, and what  
base felicity must that  
be, which she shall find  
in

in her servants servant ?  
Much more reasonable  
were it for the soule to  
fetch her well-being  
from some being high-  
er, and better than her  
selfe, (for such onely  
can better her,) and  
withall to lift up the  
body to the participa-  
tion of the soules high  
and spirituall happi-  
nesse, (*for there is a na-  
turall body, and there is a  
spirituall body*) then that  
the body should draw  
downe the soule to the  
grosse and transitory  
things that are given to  
serve the body, in the  
bodies service of the  
soule. And thus may  
man

man be perfectly happy, the soule a spirit by union with the highest Spirit, and the body by union with the soule, united also to that Spirit.

And now the soule is resolved of her choice, for she hath fixed her love on that Spirit, which is the true object of the love of spirits. But even that excellency, which draweth her love, awaketh her fear, and beholding admirable purity and majesty, together with her owne impurity and lownesse shee is moved at once both to runne to happiness,

pinesse, and to fly from it. Shee stands distracted, and in this distraction asketh; Will God indeed dwell with men? and will the highest Spirit who inhabiteth eternity, and cannot abide iniquity, dwell with low spirits that are defiled, and be full of impurity? *Who shall dwell with the devouring fire, and who shall dwell with everlasting burning?*

But the Lord himselfe speaketh to her, and saith, *Fear not, for thy Maker is thine husband, (the Lord of Hosts is his Name) and thy Redeemer*

deemer the Holy One of Israel, the God of the whole earth, It is the glory of the greatest spirit to blesse the lesser spirits, as it is the happinesse of the lesser to be blessed by the greatest. Fulnesse is glorified most by filling the greatest emptinesse, and majesty by succouring greatest infirmity. As for thy impurity, true it is that thou art indeed too unclean to touch God in an immediate unity; but there is a pure counterpart of thy nature, and that pure humanity is immediately knit to the



the purest Deity. And by that immediate union, thou maist come to a mediate union. For the Deity, and that humanity being united, make one Savior, Head and Husband of soules; and thou being married to him who is God, in him art also one with God. He one by a personall union, thou one by a mysticall. And being thus united and married to him, his spirit flowes into thy spirit, and the sappe of the Deity sheds it selfe into thy soule. For as man and wife in a corporall marriage, are one flesh, so

so in this spirituall and  
mysticall marriage,  
Christ and his spouse  
are one spirit. The spirit  
of Christ entring into  
our spirits, layes in  
them an immortal seed,  
and from thenceforth  
those whom he found  
impure, he makes pure,  
even pure in heart, so  
that they may see God.  
The Sonne of God so  
loved the soules of  
men, that hee would  
make them a wife, and  
marry them. And that  
hee might make this  
wife fit to be brought  
into his fathers house,  
hee left his Father to  
come to his wife, that  
he

he might cleanse her  
frō spots & blemishes,  
and present her pure &  
glorious to his Father.  
By his precious blood  
he purgeth her from her  
guilt, & by his spirit he  
purifieth her from her  
uncleannesse; and both  
of these he bestoweth  
on her in his marriage  
with her. And then  
the soule thus washed,  
hath boldnesse to ap-  
proach unto God,  
through her husband,  
the Son of God, who  
hath loued her, and gi-  
ven himselfe for her,  
and given himselfe un-  
to her. For God be-  
holds her, and shee be-  
holds

holds God, as one with his Sonne, euen as his Sonnes wife.

Then draw neere O soule, to this husband of soules, the Lord is the spirit that marieth spirits, & makes them one spirit with him in a knot of eternall blessednes. Cleare vp thine eye, and fixe it on him as upon the fairest of men, the perfection of spirituall beaucie, the treasure of heauenly joy, the true object of most fervent love, and inflamed affections: and accordingly fasten on him, not thine eye only, but thy mightiest love,

love, & hottestt affecti-  
ons. Looke on him so,  
that thou maist lust af-  
ter him, for here it is a  
sinne, not to looke that  
thou maist lust, and not  
to lust hauing looked.  
For the spirit hath his  
lust also; it lusteth a-  
gainst things contrary  
to it, and it lusteth for  
things connatural to it.  
Accordingly it lusteth  
against the flesh; but it  
lusteth after spirituall  
objects; wherof Christ  
Iesus is the chiefeest. Let  
thy spirit then looke  
and long, and lust for  
this Lord who is the  
spirit, the chiefeest spirit;  
let it cleaue to him, let

Gal 5. 17.

no

it

it hang about him, and never leave him till hee be brought into the chambers of thy soule. Yea tell him resolutely thou wilt not leave him till thou heare a voyce in thy soule, saying; *My welbeloved is mine, and I am my welbeloveds.* To this end bee still gazing on him, and still calling on him; *Kisse me with the kisses of thy mouth;* Yea kisse my soule with such a kisse of thy spirit, that they may be no longer two, but one spirit: say to him, *Whom haue I in heaven but thee, and whom haue I desired* on

on earth besides thee?  
My soule thirsteth, and  
panteth for thee the li-  
ving God. Tel him that  
thou art sicke of loue.  
Vexe him with Impor-  
tunitie, & put him out  
of hope of ease, (as the  
widdow did the Iudge)  
but onely by satisfying  
thy desires. It is the  
right voyce of the spi-  
rit, *I found him whom my  
soule loveth, I held him  
and would not let him go.*  
If then thou hast found  
him with thine eye,  
hold him with thine  
heart, and winde thy  
affections round about  
him. And if he see thee  
all on flame with love,  
and

and obstinate in Importunity by love, he who is love, cannot deny the importunitie of love. The bowels of love in him, melt at the sound of love in thee, as one string danceth at the sound of another agreeing with it. Hee was great with love before thou lovedst him, and hee looked but for a love to draw his love from him. Hee was great with spirit, and did but looke for spirits, that by love would draw some spirit from him. And now when his love meeteth with thine, his love joyneth with



with thine ; when his spirit meeteth with thine, his spirit pow-  
reth it selfe out into thine ; hee is joyned to thee, & thou art one spirit with him, his spi-  
rit and thine being uni-  
ted and mingled in a  
blessed communion.

## CHAP. II.

*The Soule hath but one  
Husband at once*

**T**HERE is a law in  
heaven, that the  
heavenly Bride may at  
one time have but one  
Husband. The first  
marriage on earth was  
a paterne of this Law,  
B for

for then God gave one woman to one man : God that made this first marriage, gave not two women to one man, nor two men to one woman, but he gave one to one, that two (not three or foure) may be one flesh. Accordingly the heavenly marriage-makers espouse the Church to one husband : and that they may doe so, they doe teach, that the former husband must be dead, before the soule can marry with another. No soule can marry with Christ Iesus, but a widow ; for she must be

2. Co. 12. 2

be freed from the law  
of her old husband by  
his death, before shee  
can come to be subject  
to the law of the new.  
Her old husband was  
concupiscence, to whō  
she was married in car-  
nall generation, and  
this husband must bee  
slaine, and put off by  
death, if Christ Iesus  
the new and true hus-  
band of the soule shall  
be put on in regenera-  
tion. And indeede if  
the soule will give her  
consent, this new and  
true husband will kill  
the old, not so much an  
husband, as a thiefe and  
adulterer: A theefe he

is, for hee hath stollen  
the soule, from her first  
Lord and husband, e-  
ven the Lord that made  
her; and an adulterer  
he is, for he lives with  
her that belongs to an-  
other, and while hee  
lives with her, he keeps  
her not for love, but  
lust: wherefore let the  
soule give her consent  
to his death, that there-  
by her true husband  
may recover his right  
in her, and that she may  
receive her true hus-  
band, and in him, life  
liberty and felicity.

And indeed she may  
well bee weary of the  
old, for her living with  
him

him is most unreasonable, most slavish, and most miserable. It is most unreasonable, for there is no sense in the marriage of a soule with lust. What good can lust doe a soule? there being no likenesse, but a meere contrariety betweene them: and we know that things are cherished and augmented by their like, but they are destroyed by their contraries. The soule is light, and lust is darkenes, and can darknesse give any increase of being or well being to light? Yea doth not darknesse goe about

to lessen, to quench and kill light? Againe, lust hath in it a venome contrary to goodnesse; and can evill give any any accessse or addition of goodnesse to the soule? Yea this venome hath in it a force and power to draw the wil and affections from that soueraigne good, which is the true and onely beatificall object of the soule, & to glue and fasten her to objects of vanity, yea of death and miserie. Againe, the soule in her substance is a spirit, and what kindly or naturall pleasure or profit can a spirituall

spiritual essence receive  
from grosse and fleshly  
lust? The soule hath no  
savour in the ranke and  
grosse pleasures of the  
flesh, but they are to  
her as the onions and  
garlicke of Egypt to a  
dainty & delicate taste.  
Surely so well may the  
earth lighten the Sun,  
and a tempest give rest  
to the sea, as lust can  
giue light, or life, or rest  
or happinesse to the  
soule: but darknesse and  
death, and misery it can  
and doth give, and so  
under the shape of an  
husband it is a cruell  
nemy and a very mur-  
therer of the soule. And

surely he could bee no other but a mortall enemy of the soule, that made such a marriage betwene the soule and her mortall enemy: And he had necde to bee as cunning as malicious, to put a shew of reason upon a match so absurd and unreasonable.

And if in a second place wee behold the flaverie of the soule in this marriage with lust, the teares that bewailed the virginity of *Iephthas* daughter, are not sufficient to bewaile this slavish marriage. The body commands the soule, earth heaven, and



and dust that noble and  
divine essence which  
was breathed into man,  
even from Gods owne  
mouth, and had his  
owne image imprinted  
on it. Neither is it the  
body of dust only that  
commands the heaven-  
ly soule, but the body  
it selfe being comman-  
ded by lust, dorth com-  
mand the soule; so is  
lust the chief lord both  
of body and soule; even  
a certaine venome, irch  
and fury dwelling in  
this earth of mā. There  
may be some proporti-  
on betweene the dust  
which God turned into  
a body, and that soule

which God made with  
his breath, though in a  
large and remote di-  
stance and difference.  
But betweene the soule  
which God made ac-  
cording to his owne  
image, and this blinde  
and wilde lust which  
God made not in man,  
there is no portion or  
part of proportion,  
whereupon any right  
or power of command  
may be grounded. Yet  
in this base and wretch-  
ed marriage, vile and  
odious lust spurs up the  
soule with his com-  
mands, and makes her  
to trudge up and down  
in businesles of darke-  
nesse,

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nesse, filthinesse and  
wretchednes: The soule  
is set on work in things  
that are no kin to her,  
no good to her, yea  
that are contrary to her  
being and well being:  
For contrarie they are  
to that image of God  
which is in her, and  
consequently contrary  
to that God whose i-  
mage this is, and to  
who this image points  
and leades her as to her  
soveraigne good. And  
thus have wee a third  
mischiefe of this mar-  
riage, even misery an-  
nexed to slavery. For  
as the image of God in  
the soule, turnes the eye  
and

and heart of the soule  
to looke vnto God her  
chiefe happinesse, so  
lust turnes about the  
eye, and heart of the  
soule from her happi-  
nesse; and what can her  
prospect and object be  
then but misery? And  
if the eye of the soule  
happen to cast up some  
glances to heaven and  
happinesse, yet the  
heart, even the will and  
affections are hurried  
away by this lust to  
objects and workes of  
vanity and miserie; so  
that the soule can only  
say, I see the better  
things, and follow the  
worse; I see happines,  
and

and runne after miserie.  
Thus by slavery shee  
buyeth misery, and slavery  
it selfe being misery,  
by misery shee earneth  
misery. And indeede  
is it not the true  
misery of an Egyptian  
bondage, that the soule  
should bee still set on  
worke by lust in a fiery  
fornace, yea bee beaten  
and tormented when  
she doth not worke,  
though her worke con-  
cerne her selfe nothing,  
but onely to strengthen  
her own bondage, and  
to increase her owne  
misery. And indeede  
therefore is she kept so  
hard at this worke, that  
she

she may have no leisure to thinke beyond bondage and misery. Accordingly if the soule at any time do but lift up her eyes aboue her present bondage, to that Lord of life, liberty, and happinesse, which would once have married her, and still makes new offers unto her, this tyrannous husband like a Taske-master, strikes in deepe lashes into her side, and tells her she is idle, though she thinks on her nearest businesse, and dearest happinesse. If it be in the morning, there is a bargaine of profit impossible.

posed on her, and this  
lot of bricke must bee  
made that day, and a-  
bout it must the soule  
goe, bring pierced  
through with thornes  
of coverousnesse, by  
the violent hand of her  
falsc husband, that shee  
may have no leifure, re-  
spiration or rest. And  
if at night the soule be  
weary of this dayes  
worke, & would faine  
go to bed with the bo-  
dy, the night is lusts  
day, as it is the Owles,  
(for both are blinde)  
and then there is a wife  
whose husband is frō  
home, and the poore  
soule being a spirit must  
trafficke

trafficke in this errand  
for the flesh, to make  
a wary but a wicked  
meeting betweene her  
owne lewd husband,  
and another mans wife:  
and while she plots it,  
she doth a worke of fla-  
very; & when shee hath  
done it, she shall have  
no other but the wages  
of misery. But endlesse  
were it to set forth the  
whole story of this *Æ-*  
*gyptian* bondage: Let  
the carnall man reade  
over the story of his  
owne life, and he may  
see the one in the other.  
And all being summed  
together amounts to  
this; that the marriage  
bc-



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lust is monstrous, as be-  
tweene a woman and a  
beast; slavish, as be-  
tweene a woman and a  
tyrant; mischievous &  
mortall, as betweene a  
woman and a serpent.

And I wish all this  
were sufficient to per-  
swade the soule to give  
consent to the divorce  
and death of this usur-  
ping and bloody hus-  
band, without whose  
death there can bee no  
marriage betweene her  
& hapines: for though  
all reason and right do  
joyne for this removal,  
yet power and possessi-  
on, and union, worke  
migh-

Ephc. 4.

Rom. 8. 13.

1 Pct. 2. 11.

mightily for him. The friends of the Bridegroom cry aloud, Put off the olde man corrupt through deceivable lusts, and put on the new, created in righteousness & holiness. And, If ye live after the flesh ye shall die, but if ye mortifie the deedes of the flesh by the spirit, yee shall live. And, Abstaine from fleshly lusts which fight against the soule. The authority, love, & reasons of these voyces deserve to bee heard, perswading the soule to no other, but a separation from a deadly enemy, who can give her no dower but death eternall

The ternall. And I wish that  
ide. thus yet the soule may  
Put be perswaded.

And when the soule  
is come even to the  
point of perswasion, e-  
ven then will lust come  
weeping after the soule,  
like the false husband  
of *Michal*: hee will  
raise up in her remem-  
brance the images of  
grosse and filthy plea-  
sures, to awake the old  
unhappy love, and to  
cause a cruell and un-  
mercifull pittie. For a  
cruell pittie it is, when  
the soule pitties her  
owne murtherer, and  
not her owne murder.  
But rather put on a  
mercifull

merciful crueky, being  
mercifvl to thy selfe, by  
killing him that would  
kill thee. It is better  
he should endure one  
death, who is not wor-  
thy to live, than that a  
soule should bee ever  
dying, which shold live  
for ever. If thou kil not  
lust now, he must short-  
ly die with the death of  
the body, & this short  
life of his wil cost thee  
everlasting death: but  
if thou kil him present-  
ly, who must die short-  
ly, by this small oddes  
of death, thou prefer-  
vest to thy selfe everla-  
sting life. Wherefore  
that which shall short-  
ly

being y be necessary, make it  
se, by presently voluntary,  
ould and so shalt thou turne  
etter necessity, into a sacri-  
one fice, ( even a freewill  
vor- offering, ) and by his  
at a death thou shalt change  
ver thy owne death into  
ive life eternal. And know  
nor that they are but false  
rt- teares which lust doth  
of shed, and his cryes are  
rt lyes: for there is no  
e such happinesse in his  
t union, as his teares  
would tell thee, but thy  
happines is then most,  
when thou art gotten  
free from lust; even  
when lust is dead, and  
the soule new married  
to her Saviour. For the  
first

first soule was happie before she was married to lust, and miserable onely after that accursed marriage. To bee without lust is a true Paradise; for man had not this lust when hee was first placed in Paradise, neither could Paradise endure man, when this lust was placed in him. Therefore the true way to returne to Paradise, ( or the state of happines, whereof it was a type ) is to put off this lust, where-with began our misery. And lust being put off frō the soule by death, and she new married to  
the

the Lord of life, then  
wil she say that she was  
never happie till then,  
and that her former i-  
maginarie happinesse,  
was but painted and  
glittering misery. She  
will looke on dead lust  
as on a loathsome car-  
kasse; and shee will  
loath the remembrance  
of her former not loves  
but adulteries; she will  
bee like one awaked  
from a foolish dreame,  
or an enchanted love,  
and shee will wonder  
that she hath so long  
beene bewitched with  
vanity, folly, sinne and  
misery. But withall in  
her new marriage, ha-  
ving

ving tasted how sweete  
her Lord is, shee will  
wonder and lament,  
that shee hath so long  
lacked this sweetnesse.  
Excesse of joy will bee  
to her a caule of sor-  
row, for her joy is now  
so great, that she is sor-  
ry shee was no sooner  
partaker of this joy.  
And in this joyfull sor-  
row shee will kisse the  
feet of her Lord, and  
weepe on them while  
shee kisseth them. The  
feete of her Lord are  
now more precious to  
her than the head and  
top of lust; for there-  
fore shee kisseth them,  
because shee loveth the,  
and



and therefore shee weepeth, because shee hath loved lust so long a time, & her Lord so little. For lust that once falsely appeared to her as her greatest joy, now truly appeares to her as her greatest sorrow; and her now Lord in whom before she took no delight, now appeares to be her chiefest and truest joy: And both these her teares do tell us.

## CHAP. III.

*The happines of the soule  
in her second Marriage.*

**N** Abah being dead,  
David marries his  
C wife:

wife : lusts name is *Nabal*, & folly is with him; & folly being dead, the Son of *David*, yea the Son of God, who is the highest wisdom, marieth the soule. A right kindly and blessed marriage, wherein a spirit marries with a spirit, a derived spirit with the originall and roote of spirits; yea with a spirit that hath abundance of spirit, and so can continually refresh and nourish her with a new supply of spirit. For being thus fed and supplied with a sap of her owne kinde, shee growing in being and well-

well-being, she is more  
spirituall by receiving  
more juice and fatnesse  
of the spirit, and con-  
sequently more full of  
divine light, beauty,  
love, vertue, power, life,  
joy, and glorie. Behold  
the highest knot of  
blessednesse on earth,  
and a preparation, yea  
a pledge of the highest  
happinesse in heaven.  
And though this incho-  
ate marriage here on  
earth compared to the  
consummate marriage  
in heaven, seeme but  
like to a betrothing,  
yet even this betroth-  
ing compared to earth-  
ly marriages, casts a  
C 2 shadow

shadow of darkenes on them: for all the beautie, all the glorie, all the joy in the world are but beames, and rayes, & flashes of this King of glory, beauty, & joy. By him were all things made that were made, and therefore the goodnesse of the things that are made by him, must bee borrowed of him that made them; and then must the borrowed goodnesse needes be ashamed, to be compared with his goodnesse that gave or lent it. Christ Iesus is all lights in one light, all glories in one glorie, all beauties

ties in one beauty, all  
joyes in one joy. When  
he gave light, and glo-  
ry, and beauty, and joy  
to the creature, hee left  
the roote of light, and  
glorie, and beautie, and  
joy in himselte. So did  
he leave infinitely more  
in himselte, than hee  
gave out of himselte;  
for an internall, and in-  
finite fountaine, hath  
infinitely more in it,  
than all the streames  
that ever issued from it:  
and he is a fountaine,  
for largenes unlimited,  
and for spring without  
beginning and ending.  
The dew of his birth is  
of the wombe of the

morning, even of that morning which hath an everlasting rising, and shall bee free from setting, for all eternities. Thus the soule being united to him, is united to an eternall roote and fountaine of blessednes: she is lightened with the primitive light, she enjoyeth the primitive beauty, she is adorned with the primitive glory, shee tasteth the radicall, utmost, and uppermost sweetnesse. Being made one with him who is God, she hath the taste of God? and God being tasted, overfloweth,

eth, and keepeth, and  
drencheth the soule  
with overcoming and  
inebriating sweetnesse.  
For a high, and large,  
and mightie joy, pou-  
red into a low, and  
measured, and weake  
spirit, overcommeth  
her with quantity, and  
quality, and so carries  
her away into extasie  
and ravishment: she is  
too narrow and feeble  
to containe and beare a  
joy that is too large and  
strong for her; and  
therefore having filled  
her to the utmost capa-  
city, it goes beyond,  
and runnes over. So is  
she blessed in that ful-

nesse which her measure containeth, yea she is more than blessed, even blessed in a kinde of excessse, by being overcome and overflowed with blessednesse. And if wee will consider the quality of this joy as well as the quantitie, there is no joy to the spirituall joy, the joyes of the body being base in comparison of it: the spirituall joy is pure, piercing, and full of activity, the joy of bodies is grosse, hea-  
vie, dull, and earthy. In the bodily wine it is the spirit of the wine, that rejoyceth the spi-  
rits



rits of the bodie, But a wine that is all spirit, & spirit in the height and top of spirituallnesse, and newly drawne and sucked from the prime and chieftest spirit, how doth that ravish the spirits that drinke it? when mans highest part doth taste the highest good, Man hath no higher part whereby to taste and receive happinesse, neither is there any higher happinesse to be tasted and received. Therefore the soule that tasteth this wine at her spirituall marriage, saith as the Master of the Feast at  
C 5 the

the earthly marriage;  
Lord, *Thou hast kept the  
best wine untill the last.*  
And this being best, the  
soule gives it the best  
place in her judgement  
and affection; she for-  
gets that which is be-  
hinde, and indeavours  
to that which is before,  
she will not rest in the  
love and backward  
joyes of the bodie, but  
strives toward the high  
and forward joyes of  
the spirit: & having at-  
tained them, she rests in  
them, as in the best  
joyes, yet so rests in  
them, in this life of  
growth, that she desires  
to grow by the present

ly to a greater capac-  
tie of them, and finally  
to a full, large, and e-  
verlasting fruition of  
them, in a nearer accessse  
unto the very spring  
and fountaine of joyes.

But when all is said  
of this marriage hap-  
pinesse, one taste of it  
will tell thee more, than  
al that is or can be said.

The true knowledge of  
the sweetnes of God is  
gotten by tasting, and  
therefore taste first, and  
then see how sweet and  
gracious the Lord is.

The taste of it will tru-  
ly tell him that tasteth  
it, how sweet it is; but  
hee that knoweth this  
sweetnes

sweetenesse by tasting,  
cannot deliver over the  
full and perfect image  
of this sweetnes to him  
that hath not tasted it.  
For this sweetenes sur-  
mounts all knowne  
sweetenesse of the crea-  
tures, and by that which  
is knowne must that  
which is unknowne bee  
made knowne. But if  
that which is knowne  
be lesse and lower than  
that which is unknown  
that which is knowne  
may teach and tell us  
what the unknowne is  
not, but not what it is.  
So the joy of love and  
union in an earthly  
marriage, cannot ex-  
presse

presse a heavenly joy  
that is spiritually pure,  
and purely active. On-  
ly these and the like  
comparisons may serue  
for staires, whereby to  
ascend, even aboue  
these comparisons, and  
to set our foot on som-  
thing beyond them.  
For if the soule rests  
on these, she rests short  
of the knowledge of  
the sweetnesse which is  
beyond these; shee is  
still in the sweetnesse  
of the creature, and  
hath not attained the  
sweetnesse of the Cre-  
ator. Therefore when  
shee hath gone as farre  
as she may in the sweet-  
nesse

neſſe of the creature, let her advance one ſtep more into that ſpirituell union, wherein is to be taſted, and ſeene by taſting, the ſweetnes of the Creatour; and then ſhall ſhee ſee more by taſting, than all the creatures could ſhew her by reſembling: ſhe hath met with that joy, which onely can truly reach it ſelfe, and therefore it is called unſpeakable. And whereas before it was taſted the being of it was doubted, and much more the manner and ſhape of it was unknowne, now it is both knowne to bee, and

1 Pet. 1. 8.

and the shape and manner of it is also known.

And being knowne, all other sweetnesſes which before were alone knowne and eſteemed, are now deſpiſed, & as it were unknown.

For this is that bleſſed eſtate of ſpiritual love and union, whereof the ſpouſe of Chriſt truly ſaith : *If a man would give all the ſubſtance of his houſe for love, it would utterly bee contemned.*

Cant. 8. 7.

And indeed the ſpouſe having Chriſts love, ſhe hath that which is better than all things ; & having Chriſt with his love, how can ſhe  
-1201  
with

Rom. 8 3 2.

Heb. 1.

1 Cor. 3. 23

with him but have all things also ? Christ is the heire of all things, and the soule having married this heire, is a joynt-heire annexed with Christ. She hath him by whom the worlds were made, and therefore she hath also the worlds made by him: yet he that made the worlds, being infinitely better than the worlds made by him, she despiseth the worlds in respect of him that made thē: she quencheth her thirst in the fountaine onely, and she accounts it a folly, and a losse to leave the foun-



fountaine; & to run after the streames. Therefore setting her mouth to this fountaine, she is filled with the waters of life, with the oyle of gladnesse, with the new wine of the kingdome of God, with the joy of the holy Ghost, euen a joy unspeakable and glorious. In Christ Iesus she hath all-sufficiency, all safety, all supply: shee receives from Christ that spirituall oyntment, which gives her spirituall light power, goodnes, love, and life; yea it adorneth the soule with the most excellent beautie,  
even

even the liknesse and image of God himselfe. And being thus lovely, the bridegroom kisseth and embraceth her with spirituall visitations, he tells her his counsailes, and his eyes are ever toward her, even when he seemes to be turned from her: For she is set as a signet upon his heart, and much water cannot quench his loue: & she also looketh on him, and is changed from glorie to glorie, as the Moon when with more open face shee beholdeth the Sunne. But of the particular benefits  
and

and advantages of this blessed Marriage more hereafter.

Mat. II. 39

Thus happy, and thus growing in hapinesse, she walkes on in this life of mariage inchoate, untill she cometo the eternall life of marriage consummate. She is happie now in her union with happinesse, and she shall be happie hereafter in a full fruition of happinesse. She is happie now in the earnestts and peeces of that happinesse which shall be full hereafter; yea daily more and more happie here, by a daily enlarging of those

those earnestts and peeces: and she shall be the more happie hereafter, by how much more these earnestts & peeces of happines have beene hereenlarged. And thus shall she walke by happinesse, unto happines, and by the increase of happines to the increase of happinesse, since the more happie shee is in time, the greater shall her happinesse bee in eternitie.

CHAP. IIII.

*The heavenly marriage is happy not onely in the pleasures, but in the labors of love.*

**A** WISE husband  
though

though most loving, is  
not alwaies embracing:  
he doth love ever, but  
doth not ever embrace:  
For there is a time to  
embrace, and a time to  
bee farre from embrac-  
ing. There is the ser-  
vice and labour of love,  
as well as the pleasure  
of love: and according-  
ly as we reade once that  
*Isaac* sported with *Rebe-  
kah*, so wee reade also  
that she made savoury  
meat such as her hus-  
band loved. No doubt  
she had pleased him be-  
fore by the like service,  
that she pleased him so  
certainely now; at least  
she was no better than

Eccles. 3

*Sarah*

rah, who did her husband the service of making cakes for the entertainment of his guests. So doth the mysticall wife also, she thinks sometimes how she may please her husband by service, and not onely how she may take pleasure in him, and of him. For the soules husband will not onely please, but be pleased; he will not onely give love, but take it, and the love which he takes, shall be sometimes in the labours of love. Hee is her Lord, and therefore he expects service from her,

her, that shee may not  
call him Lord in words  
onely, but in deedes, e-  
ven in doing his will.  
Neither is this service,  
a meere service, or a  
thing onely of toyle  
and trouble; but it is  
an easie yoke, and a  
light burthen: yea it is  
full of profit and ad-  
vantage, for it bringeth  
and increaseth rest and  
happinesse to the soule.  
For indeede love ever  
seekes the good of the  
beloved, and accor-  
dingly Christ Iesus  
who is love, sets the  
soule on worke for her  
owne good.

For the soule hath  
many

many gaines annexed to her worke, she gaines before she workes, she gaines in her worke, and she gaines after her worke. She gaines before the worke; for this is one maine cause, whye those welghtie joyes, sweete embracements, and ravishing consolations are given her, that she may cheerfully run the race, and performe the service set before her. When Angels bring meate to *Elijah*, it is because hee hath a great journey to goe; so that hee is beholding to his great journey for his Angels food



foode. The outward *Israel* is fed with the bread of heaven, to maintaine him in his walke unto *Canaan*, and the inward *Israel* is fed with the true bread that commeth downe from heaven, to enable him in his workes, and walkes through this pilgrimage to heaven. Neither doth this course holde onely in the service of doing, but in the service of suffering; in the passive, as in the active obedience. Christ Iesus shews his Disciples on the Mount a patterne of his heavenly glory, and  
D then

Heb. 12.

Phil. 4.13.

then to Christ thus gloriously transfigured; *Moses* and *Elias* doe speake of the suffering which he should accomplish at *Ierusalem*. So to the Head himselfe, the glory set before him is an encouragement to the enduring of the Crosse, and despising the shame: And if it be so to the head, it should be such also to the body. And such it is indeed to the true members of that body, for they receive not the grace of God in vaine, but can doe, and will doe all things through Christ that strengtheneth

strengtheneth the. For  
as they finde that they  
are strengthened with all  
might, according to  
Gods glorious power,  
so they know the end  
for which they are thus  
strengthened, even unto  
all patience and long-suf-  
fering with joyfullnesse.

Col. 1. 11

Wherefore let us think  
that the parcels of glo-  
ry, joy and strength  
which we now receive  
in the visitations of  
Christ Iesus, are a kinde  
of wages paid afore-  
hand to encourage us  
more cheerefully & con-  
fidently to the worke  
of doing and suffering.  
And accordingly ha-

ving received them, let us not dreame of rest, but of labour; not of setting up Tabernacles, but of service and sufferings. And let us not doubt, but if the Angels foode be a preparation and call to a long & laborious journey, of doing or suffering; the same foode will also strengthen and enable us to performe the journey unto which it calls; so that in the strength thereof we shall be able to walk even to the Mount of God.

Yet neither is all the comfort, encouragement

ment, and gaine given  
to the soule before her  
worke, but even in her  
worke she gaineth. In  
the service of her hus-  
band is continuall gain,  
and that not of strength  
onely, but of pleasure  
and delight. For the  
soule having tasted  
Christ in an heavenly  
communion, so loves  
him, that to please him  
is a pleasure and delight  
to her selfe: Yea there  
is such a law of love  
shed into her by that  
communion, that his  
commandements are so  
farre from being grie-  
vous to her, that there  
is no pleasure in her

D 3      taste

Psal. 19. 10

taste comparable to them. No sweet things, no precious things in her judgement may be compared to the sweetness and preciousnes of cōmandements. Therefore it is the true voice of the Spouse, and therein not so much her mouth as heart speaketh, *They are more to be desired than gold, yea than much fine gold, sweeter also than hony, and the honycombe.* Behold how the soule married unto Christ delights in the law of her husband; and no wonder if she love his law, when she loves him; neither if her

her heart be to his law,  
when his law is written  
in her heart. Besides,  
the law of his lips is a  
law of grace, and a law  
of grace is a lovely law.  
So she loves his law,  
because his law is love-  
ly, she loves it because  
it is his law whom she  
loves; she loves it be-  
cause the love of his  
law is written in her  
heart. And as she loves  
his law, so she loves to  
fulfill it; for her love  
will not be quiet, untill  
it see her words turned  
into her deedes. And  
this she doth not negli-  
gently, nor heavily, but  
like a lover, pleasantly

and chearfully. Looke  
but to a carnall lover,  
and see how he affects  
the title of a servant,  
and is more than glad,  
(even proud) to receive  
and fulfill the com-  
mands of his beloved.  
Give then spiritual love  
to a soule, and she will  
rejoyce also to perform  
the spiritual commands  
of her beloved. If a  
man know not this, it is  
because hee loves not,  
but let him love, and  
then he will both know  
and do it. For the na-  
ture, and law of love in  
the lover, naturally  
moveth to the fulfilling  
of the law of the belo-  
ved



ved. And as the Sun in whom a law or covenant of motion is written, rejoyceth like a gyant to runne the race and motion of that covenant, so the soule in whom this law of love is written, rejoyceth to ruane the race and motion of this law. Obedience is the kindly fruite of a loving soule, and a loving soule bringeth forth this fruite as kindly, as a good tree bringeth forth good fruite.

Psal: 19. 5.

Ier. 31, 33.  
35, 36.

And as this law of love is active, pyngborious, so is it spouse halmighty. Even then it

D 5

selfe

Cant. 8. 6.

Rev. 12. 11

selfe cannot overcome  
 love, for love is stron-  
 ger than death. Yea  
 love enjoyeth dangers,  
 and death it selfe; and  
 takes them for advanta-  
 ges; as by which the  
 excellence and vehe-  
 mence of love may be  
 really expressed. Ac-  
 cordingly, the nearest  
 and dearest friends of  
 the Bridegroom re-  
 joyce that they are  
 counted worthy to suf-  
 fer for his sake. The  
 fire of divine love so in-  
 flameth the, that much  
 water of persecution  
 cannot quench it; yea  
 sweeth to the nature of  
 the law, that it feedeth  
 on.

AAs 5. 41.

on those waters, and groweth more fervent by that which would quench it. For the fire of love upon opposition kindleth another fire of an holy rage; which is full of anger and scorne, that life or death, or any other creature should offer to separate the soule from her loued Christ Iesus. And as the Bridegroom himself rejected a great Apostle with the title of Satan, when he dissuaded him from expressing his love to his spouse by dying for her, so the spouse herself is angry, when she is

Dan. 3.

Acts 4. 17.  
18

Acts 21. 13

is dissuaded from expressing her love to her best-beloved in the sufferings of love. One while being threatned with a fiery furnace, she saith, O King we are not carefull to answer thee in this matter, but bee it knowne to thee, we will not serve thy gods, nor worship thy golden image. And another while, at other threats, We cannot but speake the things that we have seene and heard. And again, when danger was denounc'd, and friends dissuaded, I am ready not to be bound onely, but also to die for the name of the Lord

*Lord Iesus.* Thus may  
bee scene, not onely  
what pleasures, but  
what power and might  
doe accompany and  
bless the labours and  
sufferings of love: love  
delights in doing and  
suffering; yea it is angry  
when it may not be suf-  
fered to suffer: And  
as opposition riseth a-  
gainst it, so it riseth a-  
gainst opposition, yea  
it riseth by it, untill it  
rise above it.

But besides the usu-  
all pleasure which love  
takes in suffering for  
the beloved, there are  
unusall and extraor-  
dinarie comforts al-  
lotted

Mark. 10.  
30.

lotted to the sufferings of love. When the Bride suffereth most for her love to the Bridegroom, the Bridegroomes love must needes be most increased to the Bride; and consequently the fruits & benefits of his love. Therefore there being an hundred-fold gaine promised in this life to the sufferings of love, the more those sufferings are, the more hundred-folde is that gaine which is promised to them. Besides, the Bridegroom seeth that the Bride hath then most need of comfort,

fort, helpe and supply,  
when for his sake she is  
in most distresse: and  
therefore hee that is a  
present helpe in trou-  
ble, cannot but be a  
greater helpe, in a time  
of greater trouble; for  
hee fitteth the measure  
of his helpe to the mea-  
sure of her trouble.  
Hence it ariseth, that  
there is a peculiar  
height and abundance  
of consolations, which  
none can attaine unto,  
but those that have a  
speciall height and a-  
bundance of tribulati-  
ons. For this propor-  
tion the Apostle ac-  
knowledgeth when he  
saith

2 Cor. 1. 5. saith, *As the tribulations doe abound, so doe the consolations.* Thus is there continuall gaine in the sufferings of love, and great gain in great sufferings; thus is the soule made a conquerour and gainer in all labours, and losses, and crosses, through him that loveth her. What shee loseth in the creature, shee hath repayed with great advantage in the Creator; what shee loseth in brasse, shee hath repayed in golde, not barely value for value, but weight for weight: yea the weight of the worse



worse is far exceeded  
by the weight of the  
better ; for it is but a  
light affliction, and it is  
an exceeding weight of  
glorie, and parts of this  
weightie glorie the  
soule now receiveth a-  
forehand as earnest of  
the whole ; and having  
received them, she doth  
now reioyce , ( even  
through manifold ten-  
tations of crosses and  
losses ) with a joy un-  
speakable and glorious.  
Her finite , measured,  
and utterable tribulati-  
ons are overwaighed  
with joyes unspeak-  
able and that they are  
so, we see it in the effect  
of

2 Cor. 4. 17

1 Pet. 1.

phil. 2 17.  
1 Theſ. 1.  
6, &c.

of them; because the soule despiseth the sufferings for the joyes: yea the sufferings are so overcome by the joyes, that the sufferings doe not turne her joyes into sadnes, but the joyes turne the sadnes of the sufferings into joy; for she rejoyceth in her sufferings.

Rev: 14. 13

Lastly, the soule is a great gainer after the worke; for the greatest gaine of the soule is at the end of all her labours: there is a time comming when shee shall rest from her labours: but when shee rests from them, they shall

shall not rest from following her, for follow her they shall into heaven, and blesse her with eternall joyes. Yea the more shee hath laboured and suffered, the more shall she be blessed and glorified. The more afflictions, the more weight of glory, for the harvest will answer the sowing: the present sowing in teares shall be followed with a proportionable harvest of joy: so that he which loveth sparingly shall reape sparingly, and hee that soweth plentifully, shall reape plentifully.

1 Cor 9, 6.

Vpon

Vpon the consideration of these three-fold gaines annexed to the labours and sufferings of loue, here ariseth a just reproofe of those contemplative men, who by neglecting or rather excluding these labours and sufferings, doe neglect, & shut out these gaines. They would presently be at rest, and presently would have nothing but rest and enjoying; but it is utterly a fault and a losse to separate mystical Divinity from practicall, for howsoever they may be distinguished, they may not be

be separated; each having his turnes, and each giving hand to other, and strengthening one another. *The joy of the Lord is our strength,* and it strengthens us for something to bee done or suffered: and againe these labours and sufferings doe increase the joy, for as the tribulations doe increase, so doe the consolations. True it is that the minde of man would presenly bee at his workes end, and having received joyes, spend the whole time in gazing on them, tasting of the, or in recalling the tastes.

Nehem. 8.  
10.

tastes and images of them: But too much enjoying is a losse of enjoying: for it looseth all those gaines (formerly mentioned) annexed to doing and suffering. For if a man will onely busie himselfe in tasting present joy, how can he expect those joyes that are sent to prepare unto labours? or those that accompany labours? or finally, (which is of most weight) those infinite, and unmeasurable, and exceeding joyes, which in the life to come are to follow afflictions and labours?

will

Will God give joy to enable us unto services, when he seeth he cannot have the services for which he gave the joyes? Can we looke for an abundance of consolations, when we exclude the abundance of tribulations to which these consolations are annexed? Or can wee looke for that exceeding weight of glory, which shal follow light and momentany afflictions, and yet utterly refuse that light affliction which worketh this glory? Surely whosoever thou art that thus doest, thy losse hereby is

is manifold, but especially greatest in turning thy seed-time into harvest, and in eating up thy seede: thou makest the time of sowing to be the time of reaping: yea thou eatest up thy seed, which being sowne, would have given thee an ensuing harvest. True it is that ioyes are given thee here, and they are given thee to be enjoyed: but even this enjoying is but a sowing: for thereby are sowne in thee new supplies of faith, hope, and love, and of all spirituall strength, even the seeds  
of



of future active and  
passive services. Thou  
art by these joyes  
mightily encouraged,  
fortified, and enabled  
to an unwearied indu-  
stry in the labours of  
the Lord, since by this  
which is paide thee in  
hand, thou seest, and  
feelest, and tastest, that  
thy labour is not in  
vain in the Lord. Thou  
doest not receive thy  
earnest-pennie to be stil  
gazing on it, much  
lesse to bound thy  
thoughts with it, or to  
thinke thy selfe riche-  
nough in it, but thereby  
to bee drawne on to a  
cheresfull running in the

E

race, |

race, that leadeth to the infinite treasure which is in heaven, whereof this penny is an earnest.

Wherefore if any man will set up his rest in present joyes, and speake of building Tabernacles in them, let him know what was said of him that said so, and see whether the same agrees not also to another that saith the same, *Hee wist not what hee said.*

Luke. 9. 33

Surely this is not our rest, neither have wee here a continuing City, but wee seeke one to come: our

Sab-

Sabbath here is but one day in seven, but the eternall Sabath commeth not, untill we be past the workes of the sixe dayes. There remaineth a rest to the children of God, and that which remaineth is not presently. Therefore seeing that rest remaineth, let us labour to enter into that rest: let us enter into this rest, by labour, not by rest: or if by rest, by that rest, which encourageth and enableth us to labour. Having eaten with *Elias*, let us walke with *Elias*, having taken the earnest, let us

Heb. 4. 9.

Ver. 6. 11.

doe the worke, having eaten Manna, let us walk on to Canaan. Let us not grow restive by that which was given to make us active; neither let us looke to tie these joyes together in this life of action; which are therefore intermitted, that there may bee times for action, as well as for enjoying. Therefore if Iesus doe sometimes vanish out of sight, and withdraw himselfe in to heaven, imagine you heard the Angel saying unto you, *Why stand ye gazing into heaven? The same Iesus which is taken*

Acts. 1.

up

up from you into heaven,  
shall so come as yee have  
seene him goe into hea-  
ven. He hath times of  
going, and times of re-  
turning. He hath visi-  
ted thee, and is gone  
out of sight, expecting  
the fruite of his former  
visitation. As thou hast  
seene him going, so  
thou shalt see him com-  
ming; when thy worke  
is well done, hee will  
come and comfort, and  
encourage thee to the  
worke that is to bee  
done. But still remem-  
ber that his best com-  
ming is his last com-  
ming: then will hee  
come to thee, and cause

thee to come to him,  
and this comming together shall be without  
any more going afunder. Then shalt thou  
rest, and onely rest, for  
even thy actions which  
now are labours shall  
then be rest. And then  
shall it be no griefe of  
heart to thee, that thou  
hast had here interposi-  
tions of labours be-  
tweene thy rests, since  
these labours here shall  
there be turned to the  
joyes of a rest eternall.  
Neither shall it bee a  
griefe of heart to thee  
then, that thou hast had  
some abatements here  
of a temporall rest,  
when

when those abatements  
have beene occasions  
of increased degrees  
in a rest & glory ever  
lasting. Thou shalt have  
thy joyes increased ac-  
cording to the increase  
of thy labours, for thy  
works shal follow thee,  
and if they follow thee,  
in abundance, they shall  
be followed with a-  
bundance of joyes. If  
thy labours have made  
thy five talents to bee  
ten, thy Lord shall  
make thee Ruler over  
ten Cities and then  
shalt thou finde it best  
to enjoy most in the  
place of most enjoy-  
ing. And surely that

must needs be the place of most, and best enjoying, where both soule and body are enlarged and clarified to the greatest capacity of enjoying; and where this greatest capacity doth meete with the greatest perfection, and fulnesse of joy. And this fulnesse of joy is at that right hand, where the Bridegroome sitteth preparing a place for his Bride: And into that place of fulnesse of joy shall this husband receive his wife, having passed through the labours and sufferings of love, and there they shall



shall be changed to her  
into large, full and e-  
verlasting joyes.

CHAP. V,

*The Spouses estate in  
desertions though see-  
mingly miserable, is in-  
deede profitable.*

**T**HE Spouse of  
Christ is now wil-  
ling to labour, and to  
suffer for her husband,  
yea contented that  
sometimes joyes be in-  
termitted for labours  
and sufferings, which  
hereafter shall bee ex-  
changed into full and  
eternall joyes: But this  
shee is both willing and  
E s     able

able to do through her  
 Christ that streng-  
 thens her, and she is  
 contented to doe it, so  
 that hee bee ever with  
 her, though not still  
 smiling and embracing,  
 yet <sup>as</sup> still supporting  
 and strengthening her:  
 But shee heares and  
 shee sayes shee feeles,  
 that sometimes hee  
 withdrawes himselfe,  
 and then her heart is  
 full of woe, even of  
*Woe to her that is alone.*  
 She hath left all things  
 for him, for that shee  
 knew to bee the price  
 of him, and shee  
 thought him well  
 worth it; but now he  
 is <sup>old</sup> <sup>and</sup> <sup>is</sup> <sup>for</sup>

Ecclef. 4. 10.

for whom she hath left  
all things, hath left her,  
and so she is left of him  
and all things. Yea he  
seemes not onely to  
leave her, but to send  
terroures to her, even  
terroures without and  
terroures within. With-  
in, the remnants of the  
olde hus band stirre up  
the loathed images of  
the olde, not love, but  
lust: and though the  
head of this serpent be  
broken, yet the end of  
it will still be moving.  
And while she sees no-  
thing but these ugly  
shapes in the dark night  
of desertions, she is af-  
frighted at them, and at  
her

her owne estate, for now she thinkes this to be her true and onely estate, because she sees no other but this. And without, the old enemy of soules, and first cursed mariage-maker betwene the soule and sinne, renewes his olde businesse, and would yet againe make a bad match betweene the dying olde man, and a living soule. And when he cannot bring the soule to consent, he will perswade her that she hath consented, and strive to make her beleeve that shee hath done it, even because  
he

he cannot prevaile to  
make her to doe it. He  
would have had her to  
perish by giving her  
consent to sinne, and  
seeing hee cannot doe  
that, he will strive to  
destroy her, by this de-  
esperate thought, that  
she is nothing but sin,  
and nothing else shall  
be, seing she is forsaken  
of him, who onely  
takes away both the  
guilt and reigne of sin.  
And thus being filled  
with bitternesse, if shee  
looke out to men for  
comfort, there she finds  
many miserable com-  
forters that wound and  
smite her, and if shee  
meet

Iob 6.6.

Ruth. I. 20

meete with that one of  
a thousand, that speakes  
right words, and tells  
her true comforts, yet  
while the inward Com-  
forter is wanting that  
should turne the words  
into deedes, they re-  
maine bare words, and  
are like the white of an  
eye, that hath no taste  
in it. For the soule  
sayes still, *Call mee not  
Naomie, but Marah*; for  
my Lord hath dealt  
bitterly with me. Yet  
still she lookes out for  
her husband, but sees  
him not: shee calles to  
remembrance his for-  
mer loves, that so shee  
may enioy him in the  
repre-

representations of her former enjoyings. But then a world of fleshly and fearefull thoughts rush in upon her; and with a cloud cover that sight of him which memorie would give her: and if she yeeld not to them, she is vexed with importunitie; and if she yeeld to them, shee is vext with guilt and self-accusation: the Tempter buffets her with sharpe & thornie temptation, to drive her to yeeld; & when shee yeeld; he buffers her with fearful accusations. Now what can bee added to her miserie: Her best friend is gone from her, and

her worſt enemies are  
round about her ; yea  
her beſt friends ſeeme  
to have ſurrendred her  
into the hands of her  
worſt enemies ; for ſhe  
feeles, a mighty force  
of her enemies, but no  
ſtrength of her belo-  
ved. Therefore her  
heart failes her, and ſhe  
thinkeſ that ſhee hath  
wholly loſt both her  
ſelfe and Him. *I opened*  
*(ſaith ſhe) to my beloved,*  
*but my beloved had with-*  
*drawne himſelfe and was*  
*gone: I ſought but I could*  
*not finde him, I called him,*  
*but hee gave no anſwere.*  
*The watchmen that went*  
*about the City, found mee,*  
*they*

Cant. 5.



they smote me, they wounded mee,

But yet bee of good comfort, thou wearie, wounded, and distressed soule: thy husband is a God that comforteth the abject, that makes light to shine out of darkenesse, that gives refreshing to the wearie and heauie laden, that brings life out of death. Thy Lord hath called thee as a woman forsaken, and grieved in spirit, and as a wife of youth, when thou wast refused, saith thy God. For a small moment hath he forsaken thee, but with great mercies will

Esa. 45. 6. 7

Rom. 8. 28.

Wil he gather thee. The mercies of God, even when they seeme to faile thee, then doe they gather thee; yea they gather thee by their seeming to faile thee. Thy husband is God, and God is love, and love doth ever good to the beloved. Yea thou lovest him, and he hath told thee that all things shall turne to good to them that love him: therefore even these desertions, though never so dreadfull and discomfortable, the almightinesse of Gods love shall make usefull and advantageable.

This

This is so true, that many of these uses and advantages may particularly be named; and I doubt not but thy husband himselfe will teach them to thee experimentally; yet because while the cloud of desertion is upon thy soule, she can hardly see by her owne light, another that hath light for the time, (though perchance clouded himselfe as much or more another time) may tell her what hee sees by his light. And indeed when the soule is in the darke, and her owne light shines

shines not, she may doe well to get a guide, and to take heede to borrowed light, untill the day dawne, and the day-starre arise in her owne heart.

A first advantage, then, that may come to the soule by the desertions of her husband, is by desertions to prevent desertions: for by loosing him, shee may learne not to loose him, and by the miseries of her former ill keeping him, learne hereafter to keepe him better. Perchance thou wast too careles in holding him when thou hadst him,  
or

or in admitting him  
when he came to visite  
thee, and to bring these  
thy faults to remem-  
brance, that by remem-  
bring them thou maist  
amend them, he is now  
gone from thee. Re-  
member whether thou  
didst not heare such a  
voice as this: *Open to me  
my sister, my love, my  
dove, my undefiled: for  
my head is filled with  
dew, and my lockes with  
the drops of the night.*  
Remember also whe-  
ther this was not thy  
answer: *I have put off  
my coat, how shall I put  
it on? I have washed my  
feete, how shall I defile  
them*

Cant. 5. 3.

them? Thou hadst taken up some rest in the flesh, and hadst put thy selfe into a method of ease, and then it was a marring of thy method, and a fowling of thy feete, to step into any action or passion for thy beloved. Hee that was thy true happinesse, was growne very cheape to thee and thou wast content to part from him rather than to give the price of a little paines for him: And art thou not well worthy to lose him whom thou thoughtest so little worth the keeping?

But

But now thou art put  
to learne the value of  
him by absence, whom  
thou didst so much un-  
dervalue being present.  
And when by absence  
thou hast learned this  
lesson, thou hast gai-  
ned more by absence,  
than thou wouldest  
have done by presence;  
for thou hast gained  
the true valuation of  
thy Lord by absence,  
which through thy  
fault and frailty thou  
forgottest in his pre-  
sence: & so by this first  
gaine thou shalt come  
to a second, for by ab-  
sence thou shalt gaine  
his presence. For ab-  
sence

sence having taught thee truly to value him, and accordingly to desire and thirst after him, and to give him due entertainment, when hee comes hereafter and offers his love unto thee; then shalt thou by this benefit of absence, come to enjoy his presence. Thy fullnesse brought thee to hunger, and thy hunger now brings thee to fullnesse: for he filleth the hungry with good things, and the full he sends emptie away. He will fill thee not onely with good things, but with goodnesse it selfe;  
for



for he wil fill thee with  
himselſe, and hee is  
goodnes: yea thou ſhalt  
yet have a farther gaine  
by this abſence, for  
when he comes againe,  
thou wilt hold him  
faſter, and keepe him  
ſurer, and ſo enjoy him  
nearer & longer. Now  
thou wilt embrace  
him, and cleave to him,  
and winde thy ſelfe a-  
bout him, and when  
thine eye ſleepeth, thy  
heart ſhall wake, that  
thou maiſt ſtill keepe  
his preſence, whoſe  
abſence was ſo bitter  
unto thee. Thou wilt  
bring him into the  
chamber of thy ſoule,

F and

and binde him with the  
 cords of love, thou wilt  
 claspe thy affections a-  
 bout him, and hold him  
 fast that hee may no  
 more escape from thee:  
 And being thus bound  
 by the cords of love,  
 and love loving to be  
 bound by love, hee  
 willingly abides in the  
 bands which hee lo-  
 veth: for both love  
 and faith are mighty  
 with the Almighty,  
 and make the spouse an  
*Israel*, even a prevailer  
 with God: Shee that  
 loveth Christ much,  
 may embrace him  
 much, and kisse him  
 much, and holde him  
 much

Gen. 32.

28.

Luke 7.

37.

much; and if any man  
doe trouble her, hee  
himselfe will say, *Why*  
*trouble yee the woman?*

And thus thrives the  
Spouse by her losses,  
while by losing her  
husband for a time;  
shee loves him better,  
and being returned, en-  
joyes him the more,  
and holdes him stron-  
ger and longer.

Mat. 26.  
10.

But secondly, there  
is yet a farther use and  
benefit of desertions.  
For, it may be thou hast  
gone beyonde neglect  
of thy beloved, and  
hast proceeded unto  
some offensive, crosse,  
and contrary carriage

F 2 toward

toward him; thou  
hast entertained some  
thought, purpose or  
act, which hee cannot  
endure, and then it is  
best both for him and  
thee, that he hide him-  
selfe from thee. If thou  
come once to enter-  
taine his enemies, and  
to lodge them in one  
roome with him, how  
canst thou expect but  
that hee should leave  
that roome, since there  
is no agreement be-  
twene light and dark-  
nesse, betweene Christ  
and Belial? And surely  
he should neither re-  
gard himselfe nor thee,  
if he should give thee  
his

his loves, when thou entertainest his enemies. For since thy husband is thy happinesse, the enemies of thy husband are the enemies of thy happinesse, and so both his and thine enemies.

Therefore is it good that thy friend should a while goe aside, when that thou grievest him, and hurtest thy selfe by the entertainment of his and thine enemies. And while thus hee is hid from thee, and thou art left to those enemies whom thou hast entertained in stead of him,

Prov. 6.  
34.

thou maist learne what  
odds there is betweene  
a friend and an enemy;  
and what a folly it was  
to grieve him that lo-  
ved thee, by loving  
them that hate thee.  
Thou hast perchance  
had a touch with thy  
olde husband the flesh,  
and jealousie, (which  
is the rage of a man,  
much more of him  
that is a jealous God)  
is angry with thy who-  
rishnesse, and puts a  
day of wrath upon  
thee, wherein he seemes  
not to spare thee.  
Therefore thy consci-  
ence is let loose upon  
thee, and it teares thee  
to

to peecees, it breakes  
thy bones, and grindes  
thee to powder. Satan  
also who tempted thee  
hath leave to set upon  
thee, and to teare thee  
with vexations, whom  
he had seduced by ten-  
tations. And now art  
thou left as it were  
wholly in hell, who  
wouldest entertaine a  
peece of hell, into thy  
heaven. And indeede  
it is both a just and mer-  
cifull dispensation to  
tyre thee with thine  
owne wayes, to make  
the flesh to come out at  
thy nostrills, to make  
thee weary of thine e-  
nemies, and to make

thee long, and looke,  
grone, and cry for thy  
friend whom thou hast  
grieved, and driven  
out of thy sight. There-  
fore is heaven shut up,  
and become as brasſe  
unto thee, and hell hath  
enlarged her mouth to  
swallow thee: yea thou  
art like *Iona* in the  
belly of hell; thou art  
like *Nebuchadnezzar*  
cut downe by the com-  
mandement of the ho-  
ly one, and driven a-  
way from men to the  
beaſts of the field; thou  
art like *Sampſon*, when  
his lockes were cut off,  
the good Spirit leaves  
thee, and the evill Spi-  
rits



rits like Philistims are  
upon thee.

But hath God forgotten to be mercifull?  
and hath he shut up his  
tender mercies in an e-  
verlasting displeasure?  
Will hee breake the  
bruised reede, and deli-  
ver vp the soule of his  
Turtle into the hands  
of her enemies? Nay,  
wee shall not die O  
Lord; *Thou hast ordai-  
ned them for judgement,  
and O mighty God thou  
hast established them for  
correction.* The enemies  
of the soule are suffered  
to scourge her for lo-  
ving her enemies; so  
to beate that love out

Hab. 2.

12.

of her, and to bear her  
in that olde love  
from which in some  
great degree shee was  
fallen. Thus is she bea-  
ten by her enemies  
from her enemies, and  
the stripes sent her  
from her friend, bring  
her backe to him that  
sent them. Shee had  
grieved the spirit of her  
beloved, and by the  
griefe of her owne spi-  
rit shee now learns  
what the griefe of a  
grieved spirit is, and  
thereby learns to  
grieve him no more.  
Hereupon she resolves  
to cast out whatsoever  
hath offended him, and

to put on that singleness and purity of soule, which makes her one for one, and one fitted by holinesse for that one who is holy. She will be his alone, whose alone she is, and from henceforth she will scorne and hate any sinne that will offer to bee a rivall with her wellbeloved, and especially that sinne, whose rivalry hath lately cost her so deare, as the losse of his familiarity. And the soule being thus washed and trimmed by repentance, holy resolutions, and renewing her covenant, the bride-

bridegroome of the  
soule appeareth to her  
again, and giveth her  
his loves. And now is  
shee like a garden water-  
red after a scorching  
heate : the heate being  
overcome by moy-  
sture, makes her more  
flourishing, and more  
fruitfull : the belly of  
hell having vomited  
up the soule of a Saint,  
(because it could not  
digest her) shee then  
runnes much more rea-  
dily in the wayes of  
Gods cōmandements.  
The stumpe of the tree  
(for it was not pulled  
up by the rootes) sprin-  
geth and flourisheth a-  
gain

gaine being watered  
with the dew of hea-  
ven; and is more glori-  
ous than before by a  
greater acknowledge-  
ment and glorifying of  
the Lord of glory. The  
haire ( for it was only  
polled ) groweth a-  
gaine, & so doth the  
strength of the spirit, &  
greater exploits are  
don against the enemies  
of the soule, than ever  
before. For the soule  
having been long kept  
fasting, feedes more  
heartily on the bread  
of life: and this being  
the true bread that  
strengthens the heart  
of man, the more fee-  
ding

ding on it, the more strength of heart: A long drynesse of spirit hath made her very thirsty, and the more thirsty she is, the more doth shee drinke of the waters of life; and the more shee drinks of life, the more lively and active shee is. The late breach of love increaseth her love, and by love her union with her Lord and husband, and the increase of that union is the increase of holinesse, and happinesse.

There is yet a third profit by spiritual deflections, and it is the

pre-

Preventing of pride,  
which usually ariseth  
upon spirituall revela-  
tions; or any other ex-  
cellencies of the spirit.  
It is a precious and a  
glorious thing to know  
the counsels of heaven,  
and the secrecies of  
that kingdome, and  
these mysteries doth  
the husband of the  
soule often reveale un-  
to her in the bed of  
love. There is a secret  
murmure of things in-  
utterable; and then the  
soule wonders at the  
deepe wisdom, and  
unspeakeable riches  
which are discovered  
to her: yea anon she  
wonders

wonders at her selfe,  
and her owne happi-  
nesse, because they are  
discovered to her. But  
then the flesh, which  
is apt to swell upon the  
apprehension of any  
honour or eminence,  
steps in too often, and  
puts his swelling into  
the soule; and then  
the thoughts of the  
soule are changed: For  
whereas before shee  
was a spirit that did  
magnifie the Lord, and  
rejoyced in God her  
Saviour, because to her  
lowlinesse hee shewed  
high and great things  
now shee rejoyceth in  
her selfe, because of  
that



that which she hath received, even as if shee had not received it. She growes proud against the giver, even by his owne gifts, and boasts of a selfe-sufficiency, even against him from whom her sufficiencie came, and without whom she hath no sufficiency. Accordingly as shee changeth her thoughts, so she changeth her voice, for now she speakes in the language of *Babel*, *I sit as a Queene*; and of *Laodicea*, *I am rich, and have neede of nothing*. But indeed this riches is the true way to poverty and

2. Cor. 3. 5

Rev. 17.

Rev. 3.

and nothing. For the soule being once rich in her owne opinion, turnes her eyes from her husband, that onely gives her true riches and so lookes from riches unto pouerty. And againe, her husband seeing her rich in her owne opinion, strips her, and sends her naked and empty away. But what a folly and madnesse is it in the soule (though indeede very agreeable to the blinde flesh that maddeth her) to thinke highly of the secrets and mysteries revealed to her, and withall to stoppe

stoppe the current of  
such revelations? For  
thus shee doth by tur-  
ning away the face, and  
turning the backe unto  
the revealer. But on  
the other side, it is a  
great mercy and favour  
in the revealer, to stop  
his current of revelati-  
ons, yea to send some  
spirituall affliction and  
desertion in stead of  
them, to prevent or a-  
mend this turning a-  
way of the soule from  
her husband the giver,  
because of his gifts: For  
thus by a short absence  
of both, she may reco-  
ver both the sooner,  
and keepe them the  
lon-

longer : but if shee should have that which she will abuse, the having of it would cast her into the danger of a greater and a longer losse. If the Moone being full, should grow proud in her fulnesse, and out of that pride neglect the Sunne, not caring though the earth did ever keep him out of sight, were not this a way by the pride of her light to bring her to an everlasting darknesse? And were it not farre better for her, that the Sun by some short eclipse and interposition of the earth, did

did shew her owne  
darkenesse being with-  
out his light, that so  
she may the more stea-  
dily and continually  
be lightened by a sted-  
fast and continuall loo-  
king on him, from  
whom her light com-  
meth? And thus in-  
deede doth the hus-  
band and Sunne of the  
soule. Having sent  
light, hee sends also  
some turne of darknes,  
that by a short darknes  
hee may prevent a lon-  
ger, and that by darke-  
nesse hee may send a  
greater light. Having  
visited the soule with  
his graces, he gives a  
me-

medicine and preſervative againſt pride, the poyſon of grace, and a reſtorative to humility: the forerunner of grace. Humility is the bed, wherein the Bride-groome lyes downe & reſts with the ſoule. *With whom ſhall I reſt,* ſaith hee, *but with the humble & contrite ſoule?* Wherefore let the ſoule account it a benefit, when this bed is made by ſome ſpirituell affliction; for the King of grace and glory is ſhortly comming to lodge with her in ſome gracious viſitation; he that giveth grace to the hum-

Eſay 66.  
1, 2.

humble, will visit her with abundance of consolations: he will give her his loves, and his loves shall againe tell her his counsailes: And then shalt thou account thy selfe a gainer, if affliction and desertion have beene so great as to bring forth a great humiliation, for a great humiliation shall bee followed with a greatly gracious and glorious visitation.

Fourthly, these desertions are profitable to trie the truth of our love: and the tryall of our love shewes us the faults of it, and by shewing

ſhewing them calls up-  
on us to amend them.  
The husband of the  
ſoule will ſee whether  
his ſpouſe love him  
with the love of a wife,  
or of an harlot. The  
love of an harlot loveth  
a man onely for his  
gifts, and ſo in truth lo-  
veth not the man, but  
the gifts. And though  
this be ſecretly true,  
when by outward fa-  
ſhion ſhe ſeems to love  
him, yet it is manifeſt-  
ly true, when the gifts  
ceaſe, for then her love  
to the man alſo ceaſeth.  
But the true wife loveth  
her husband, even for  
himſelfe, and by him-  
ſelfe,



selfe, shee loves him  
without gifts, yea she  
loveth his gifts for his  
sake, for she would not  
take the same gifts  
from another man.

Yea the true love of  
a wife goes some de-  
grees farther; for shee  
doth not onely love  
her husband when he  
gives no gifts, neither  
doth shee onely love  
his gifts for his sake,  
but she loves him when  
he is absent from her,  
even when she is with-  
out both his presence  
and his gifts: for even  
then the memory of  
him is precious to her,  
shee calls to remem-

G           brance

brance his perfections,  
his vertues, and his  
loves. And yet the  
true love of a wife goes  
farther; for shee loves  
her husband, even when  
hee chides her, and is  
angry with her, though  
in that case an husband  
seemes to be more ab-  
sent being at home,  
than an husband plea-  
sed being from home.  
All these doth the true  
spirituall love of the  
spouse performe unto  
Christ, and Christ de-  
lights to see them per-  
formed. Christ Iesus  
loves his wife with a  
true love, for he hath  
laid downe his true  
blood

blood and his true life  
for her. *And greater  
love hath no man, than he  
that laid downe his life  
for his beloved.* Now

Ioh. 15.  
13.

Christ thus truly lo-  
ving his wife, hee ex-  
pects a returne of true  
and unfained love from  
his wife: And that it  
may be tried to be true;  
or amended and made  
true if it be not so, these  
tryalls are sent to her  
in these desertions.

And indeede in most  
of these degrees of love  
are we often faulty, the  
flesh having often too  
great a part and influ-  
ence in our love. For  
the flesh is mainly for

things present and palpable, and like *Thomas* is wholly for seeing and feeling. And hence it is that our love dotes so much on the gifts of Christ Iesus, that it cooles even to Christ Iesus himselfe, without his gifts. Wee are all for Christs light, and knowledge, for his kisses and embracements, for his hony and his wine, for his sweetneses and ravishings: and without these Christ is a dry and loathed husband, as *Manna* to the fleshly *Israelites* was a dry and loathed food. But when it is so with

us, how farre are wee short of those higher degrees of love, even of that love that loveth Christ being absent and hid out of sight, or that loveth him being present in that utmost absence of anger, chastisement, and seeming enmity. How farre short are we of that *Canaanitish woman*, that kissed his rodde, and made love out of those reproaches, whereby Christ seemed to drive her away? But since it is so, is it not high time for Christ to remove his gifts, to whom our hearts are removed

G 3      from

| from Christ, that so  
| our hearts may againe  
| be removed to Christ  
| from them? It is a right  
| proper cure of this a-  
| dulterous love, to re-  
| move those things with  
| which love did adulte-  
| rate, that so the right  
| object of our best love  
| may be sought and  
| found, and constantly  
| proposed. And surely  
| this cure is profitable  
| to our soules, as it is  
| pleasing also to the  
| husband of soules, for  
| by it Christ hath more  
| interest in the soule,  
| and the soule in Christ.  
| And if this be the fruit  
| of desertions, then art  
| thou

thou a gainer by desertions.

But that thou maist be sure to gaine by them, be sure to learne that which they teach thee : they teach thee that Christ is better than his gifts, and that Christs love is better than the gifts of his love. Therefore learne especially to fasten thy love on Christ, and next on his love; and thinke thy selfe happy enough in having the, though thou hast nothing but them : yea know also that thou hast them, even when thou hast them not; G 4 they

they are thine when thou seest or feelest not that they are thine. He and his love see thee, when thou seest them not, yea they love thee, when thou feelest them not; and he and his love are better than the seeing and feeling of him and his love; and it is better for thee that they are thine, than that they doe appeare to be thine. Yea, it is good for thee sometimes, that they do not appeare to be thine, that thou maiest love them better then their appearing to be thine; and this love do thou learne even from their not appearing.



Yea farther, Christ and his love are thine, even when he chideth and chastiseth thee, for it is his very love that chideth and chastiseth thee. And he doth it to purge thy blemishes, to trie and exercise thy vertues, and among others, this excellent love which loveth him chastening. Therefore though he kill thee, do thou trust in him and love him, for *Hee* that loveth thee so, that hee gave his owne life for thee, may well be trusted with thy life. For his owne life was infinitely better then thy life; &

Col.3.3.

hee that gave so precious a life for thy good, will not take so meane a life from thee but for thy good. Hence it is that even by *loosing thy life thou shalt finde it*, and thou shalt finde it with him, for whom thou loofest it, for thou shalt finde it *hid with Christ in God*. And when Christ which is thy life shall appeare, the shal this hid life appeare with him, but not such a fraile, and base life as that which thou gavest for him; but a glorious, immortall, and incorruptible life, shall that be which he will

will give unto thee.  
Therefore at all times  
and in all estates, even  
in darkeſt deſerriions,  
and greateſt ſufferings,  
truſt him whoſe love  
turnes all things to  
good, unto his beloved,  
even death unto life.  
For bee thou aſſured  
that this Almighty huſ-  
band, out of this eater  
will bring meate, and  
out of this ſtrong one  
will bring forth ſweet-  
nes. He himſelfe broke  
the gates and barres of  
death, and carried the  
away, and ſo made a  
way open for us to e-  
ternall life. He quicken-  
ed himſelfe whē he dy-  
ed

ed an universall death, even when all our deaths were included in his death. And as we all dyed in his death, so in his quickning and rising, doe we all rise againe; as the universall death of the head is given particularly to all the members, so shall the universall Resurrection of the Head be also particularly communicated to the members. Much more easily in the desertions of this life, which are a kinde of swoonings and seeming deaths, will he give thee life againe, when thou hast learned by

by them that which thou wouldst not learn without them. When thou lovest Christ alone, when thou lovest him hiding himselfe, & chastising thee, then he that said to the woman; *O woman great is thy faith, be it unto thee even as thou wilt*: He will say to the Spouse, *O woman great is thy love, be it unto thee as thou wilt. Thou willest him most, be it unto thee even as thou wilt. For when thou willest him most, thou shalt have him whom thou willest most; he will come unto thee, yea hee will come*

come much unto thee, and thy latter end shall be more then thy beginning. By wanting him, shalt thou have him more, then thou hadst before thou wantedst him; because by wanting him, thou dost love him more, then thou didst when thou haddest him.

Fifthly, these Deser-tions are profitable to the Soule, by teaching her patience, and by making patience to bring forth her kindly fruits, wayting and attendance. The husband of the soule is a King of glory, and hee will some-

sometimes expect the honour, and service of patient attendance. He is a free agent, and his Spirit *bloweth when, as well as where hee listeth.*

Ioh. 3. 8.

And to a free agent there is due a waiting patience: He that gives freely, gives when himselfe will give, and not still when the receiver will have. In this case hee will answere his Spoule, as he did his Mother, *Woman, my houre is not yet come.*

Ioh. 2. 4.

There are times and tides, wherein the spirit moveth; as it is said of Sampson, *The spirit of the Lord moved him*

Iudg. 13. 25.

Iohn 5. 4.

him at times in the campe  
of Dan : The Angel of  
the Lord, inot alwyes,  
but at a certaine season  
went downe and moved  
the waters. Now these  
times and seasons are  
in his owne hands, and  
it is not in the soules  
power, to know and  
appoint them. There-  
fore as the eyes of the  
handmaide are to the  
hands of her Mistresse,  
so must the eyes of the  
spouse be to her Lord,  
untill hee regard her.  
Her part is patience &  
attendance, and the pa-  
tient abiding of the righ-  
teous shall not perish for  
ever. When the soule  
hath

Psal. 123. 2

Psal. 37. 34



hath submitted her will  
unto his will, the Lords  
houre wil shortly come  
wherein the water shall  
be turned into wine, the  
water of cold deserti-  
ons, into the warming  
and comfortable wine  
of joyfull visitations.  
When thy Lord hath  
the honour and service  
due to a most free and  
wise giuer, then shalt  
thou haue the crowne  
of thy patience and at-  
tendance. For God hath  
given his word, that  
*those which honour him*  
*he will honour :* and a-  
gaine, *Wait on the Lord,*  
*and commit thy way to*  
*him, and he shall bring it*  
*to*

1 Sam 2.  
30.

Psal. 37.

*to passe.* A blessed waiting which honoureth the Lord, and bleisseth his handmaid : and a blessed absence, that procures this waiting which draweth his presence, accompanied with blessednesse.

But take heede that thy patience be not the effect of dulnesse or neglect, nor a cause of idlenesse: be not patient in the absence of thine husband, because thou carest not for his presence: desire his presence above all earthly joyes, and the shining of his countenance above all corn and wine.

But

But let thy patience be  
merely grounded in  
submission to his will;  
and let his will bee the  
cause that thy will is  
content to want that  
which above all the  
world it desireth. And  
this desire thou maist  
expresse in prayers,  
praying to drinke the  
cuppe of salvation, as  
Christ prayed not to  
drinke the cup of his  
passiō; but with Christs  
reservation, even with  
a will submitted to the  
will of God: Not when  
I will, but when thou  
wilt. Thou maist say  
unto him, *My soule thirsteth for God, even for the  
living*

Psal. 4.  
6, 7.

Psal. 41. 2

&amp; 102. 2.

&amp; 130. 6.

living God. And thou maist sigh out this longing unto thy Saviour, *When wilt thou come vnto me?* And thou maist looke for him more than they that watch for the morning, even more than they that watch for the morning. For blessed shalt thou be if when he comes he finde thee watching; that so when he knocks thou maist readily open, and he may readily enter; and that by thy slackenesse he doe not turne away to the flockes of thy companions.

And in the second  
place

place take heede that thou give not thy selfe over to a desperate idlenesse, to doing nothing, because thou canst not doe as thou wouldest. This were a double offence, both because it is impatience, and because it is idlenesse. This is to cut off the hands because they are feeble, and because the feet halt, to turne them out of the way. But it were farre better to strengthen thy weake hands, and that thou maist doe by exercise, though it be but weake exercise: and it were better for thee

*Heb. 12.*  
12.

thee to halt in the right way, than to runne or rest in a false way. Wherefore if thou canst not doe the higher workes, doe the lower; for doing is thy way, though thou goe but softly in it, but idleness is a false way. And when thy Master, Lord and Husband Cometh, and findeth thee doing according to that which thou hast, thou shalt bee blessed in thy deede, by him, who accepteth our worke, if it come from a willing minde, according to that which wee have, and not according to that

2. Cor. 8.

12.

that which wee have  
not. If thou art faith-  
full in little, hee will  
make thee ruler over  
much; thy Masters joy  
shall shortly enter into  
thee, and thou shalt  
shortly enter into thy  
Masters joy. But con-  
trarily looke for no-  
gaine from idlenesse,  
but the gaine of losse  
and punishment. Thou  
maist lose him the lon-  
ger, the lesse thou doest  
to please him; yea hee  
may come unto thee  
with a rod, when thou  
expectedst him to come  
with the spirit of  
meeknesse and conso-  
lation. To the wor-  
kers

Heb. 12.  
12.

kers hee comes with a penny, even with a reward, favour, and a good eye; but to the idlers he comes with a frowne and a checke; *Why stand yee all the day idle?* Rather doe that which may winne him to come, & may please him being come, than by doing nothing keep him from comming, or make him angry when hee commeth. And if thou aske what thou shalt doe; Thy most ordinary worke is the worke of thy ordinary calling, yet maist thou give times and turnes to those  
workes



workes that more immediately concerne thy heavenly calling, even such as immediately call for thy heavenly Lord to come into thy soule: sigh and pray, & reade and heare, and by heavenly meditations let thy soule be trim'd as a bride that lookes for her husband: yea with thy earthly labours maist thou mixe these heavenly thoughts: thou maist worke and sigh, worke and wish, worke & pray in short ejaculations: and thus working, and thus waiting, working in profitable duties, and wai-

H tings,

Rev. 2.  
19.

ting with submissive patience, he that loveth both thy workes and thy patience will come unto thee, and say, *I know thy patience and thy workes: yea he will come with such an increase of grace, that he will also say, Thy last shall be more than thy first.*

Finally, these desertions are advantageable to the soule, while they draw her eye and affections from this place of interrupted joyes, to the place of incessant and everlasting joyes. The Bridegroom here doth but  
looke

looke in upon the soule  
at a crany, and the soule  
seeth him but by  
glimpses, but there shall  
she behold him face to  
face; and this behol-  
ding as it is full, so it  
shall also be perpetuall.  
The soule is here wal-  
led up in an house of  
clay, and the trafficke  
betweene her and her  
husband is but by some  
chinke which the spirit  
hath bored. But this  
clay which is now in it  
selfe nothing but dark-  
nesse, and keepes out  
light, shall hereafter be  
made all glorious and  
light some; yea whereas  
the soule is now much

1 Cor. 13.

44.

carnall, then the body shall be made spirituall: and if the body be spirituall and lightſome, how pure and spirituall ſhal the ſoule be which is now a ſpirit? Surely then ſhall wee be as it were all eye, even all clarity and purity, and ſo moſt capable of light and glory: and according to the capacity of our receiving, ſhall the light, and glory, and joy of our husband enter into us, and fill us. And of this fulneſſe of joy and glory there is no end, no interruption. Wherefore our husband wiſely and profitably

tably, drawes us by  
these desertions, from  
earnests unto full frui-  
tion; from broken pce-  
ces to whole and entire  
joyes. If the soule  
might still have these  
glimpses, shee would  
perchance be contented  
with them: and this  
were no other than to  
be contented with per-  
petuall star-light, even  
a light fitted for this  
life of vanity, which is  
but a night, being com-  
pared to the bright day  
of eternitie. Yet lying  
in the bed of love, she  
would be content to  
looke on her beloved  
by this lesser light, and  
H F 3 would

would not desire the perfect day, wherein the Sun of glory might arise unto her; and by a large and glorious light, make her largely and gloriously to see him, who is the fountaine of that so large light, by which she seeth him. Wherefore this lesser light is profitably taken from her, to stirre her up to the seeking of the greater; and her beloved doth chastise her by desertions, to beate her away from resting in lesser, and interrupted joyes, and to beate her unto the seeking of fuller loves

loves, mightier joyes,  
and euerlasting fruti-  
ons. And indeede the  
earnests should have  
taught her this lesson,  
but because they did  
not, these interruptions  
are sometimes sent to  
teach it her. The ear-  
nests should have taught  
her, to look out for the  
full exhibition of that  
whereof they are ear-  
nests; but because the  
soule in stead of look-  
ing by them, beyond  
them, fastens & stayes  
her eye on them, they  
are taken from that eye  
which was unduely  
stayed on them, that so  
by wanting them it

may looke beyond them, which it should have done, but did not by them. And now the soule seeing that these earnestts are not onely, but drops and parcells of an infinite fulnesse, but withall drops and parcells, that are to be enjoyed with distances, and interruptions, she is spurred up to the seeking of fulnesse, and to the seeking of it in an uninterrupted and perpetual fruition. And whereas before she was heard to say, Master it is good to be here, and here let vs build up tabernacles, not knowing what



what shee saith ; now  
she speakes in the true  
voice of the Spouse,  
*Make I aste my beloved,*  
*and be thou like to a Roe,*  
*and a young Hart upon*  
*the mountaines of spices :*  
And in the language of  
the Bride, *Come, come*  
*Lord Iesus, come quicklie.*

Can.8.14.

Revel.23.

CHAP. VI.

*The uses and advanta-  
ges which the soule may  
make of the visitations of  
her husband.*

**S**ampson comes not  
empty-handed, whē  
he goes downe to Tim-  
nath to visite his wife.  
Christ Iesus who is  
blessednesse, doth not

H s      come

come downe to visite his wife without abundance of blessings. His *name is an oynment poured forth*; and his actions are answerable to his name. As hee was *annoynted with the oyle of gladnesse above his fellowes*, so doth he give of his oynments to the Bride which is joyned in communion and fellowship with him. *For of his fulnesse doth shee receiue, even grace for grace.* The pretious Oynment drops from this head, unto his body, the Church, and thereby she is made all glorious within; glorious

ous shee is now within  
by grace : and she shall  
hereafter bee glorious,  
both within and with-  
out with perfect glo-  
rie.

Among the bene-  
fits of this glorious  
Grace, wherewith the  
Church is inwardly  
beautified, when the  
Bridegroome visits her  
with his spirituall oint-  
ments, this is a great  
one, that the heavenly  
oyle giveth light to the  
soule : the soule is a  
lamp, & with this oyle  
is the Lampe of the  
wise Virgins trim'd,  
and becomes a burn-  
ing and a shining light.  
They

They haue that light from the bridegroom, by which they looke out for the Bridegroom. The eye-salve is gotten from Christ, by which the eyes of the Church being annoynted doe see him, and all things that concerne him. Spirituall things are spirituallly to bee discerned; and Christ and his spouse are one spirit, and by that spirit whereby she is one with Christ, doth shee discern spirituall things. The husband of the Church, is the wisdom of his Father, and when wisdom

dom goes into a soule  
he giveth wisedome to  
the soule. The Spirit  
by which he enters into  
us, taketh of his, and  
giveth it to us. There-  
fore as he is wisedome  
in himselfe, so is he al-  
so made wisedome to  
us. Christ is light, and  
when light and the  
soule are knit together  
by that vnion with  
light, there is a Com-  
munion of light. The  
wine of the Spirit is  
herein quite contrary to  
the bodily wine. The  
bodily wine when it  
inebriates, darkens the  
understanding, and be-  
ing grosser than the  
soule,

Iob. 17. 14

1 Co. 1. 13

soule, casts a mist upon the soule. But the spirituall wine, being purer than the soule, enlightens and clarifies her, and even then when it brings her to an extasie, it doth it, not by the diminution, but by the excesse of light.

Wherefore let the soule make speciall use of this precious light which shineth within her, in the accesses of her husband, let her marke, and learne, and record the discoveries of that light; for a spiri-  
rit so enlightened will discover more than seven men upon a watch-tower.

tower. There are some  
mysteries and secrets  
which thy husband wil  
whisper unto thee by  
his spirit in the bed of  
love, and then let him  
that hath an eare, heare  
what his spirit saith.  
But if he do not speake  
to thee, doe thou speak  
to him; know of him  
those things that are  
needfull for thee to  
know, and bring to his  
light those things that  
thou wouldest have  
truly seene and discer-  
ned. Goe into this San-  
ctuary, and there re-  
ceive Oracles and An-  
swers; for there shalt  
thou finde resolutions  
of

Pl. 73. 17.

of those things that were before too high and too hard for thee: and when thou hast truly seene them, beleeve them to be that which by this light thou seest them to be, and resolve never to beleeve the flesh hereafter, when it shall put any other shapes upon them. For darknesse puts false & imaginarie shapes upon things, but it is light that makes all things truly manifest.

For example, when this light shines in upon the soule, looke out for thy happinesse; and that thou maist finde it,

fer



set all things before  
this light, which are  
briefly these; The Crea-  
tour and the creature,  
God and the world:  
and having done this,  
thou maist plainly see,  
where is true, solid, &  
permanent felicity: and  
where is vanity, transi-  
torinesse and misery:  
And when thou hast  
seene it, know it to be  
the very truth which  
thou hast seene; and  
that which is once  
truth is truth for ever.  
If thou wantest the skill  
of trulymeasuring time  
and eternity, so that a  
short life seems to thee  
like eternity, and eter-  
nity

Psa: 90.  
12.

nity lesse than a short life; when this light shines in thy soule, bring the life of man and eternity together in one view before it, and thou shalt quickly learne the art of numbring the few dayes of thy life, and withall thou shalt learne that the dayes of eternity cannot bee numbred. There is not so much proportion or likenesse betweene them, as there is betweene the very lowest & least point of the earth, and the circle of the uppermost sphere. And what thou hast now scene to bee true,

true, beleeve to be true  
ever, even when this  
light is so obscured,  
that thou seest not the  
truth of it. If thou  
doubt which is better,  
the prosperitie of the  
wicked, or the adversi-  
ty of the godly, bring  
them before this light,  
even into the Sanctuary  
and Temple of thy  
soule, wherein the holy  
Ghost dwelleth and  
shineth; and there shalt  
thou see that prosperi-  
tie ending in a never-  
ending misery, & that  
adversity ending in a  
never-ending felicity.  
Besides, thou shalt see  
the prosperitie to bee  
but

Psal: 73.

2. Co. 4. 17

but a light vanity, yet followed with a weighty misery ; and thou shalt see aduersitie to be but a light affliction, yet followed with a weighty glory. And having seene this, thou maist easily judg which is the better, and as they appeare now to thy iudgement, such let thy memorie present them to thee for ever. If thou art doubtfull of thy way, and thy path seemes to be covered with darkenesse, search thy way by this light, for it shall be to thee in stead of a voice, saying, *This is the way,*  
*walke*

Esay 30.  
21.

*walke in it.* When after  
 some darke nights the  
 soule is visited (through  
 the loving kindnesse of  
 her beloved) with these  
 day springs and mornings  
 of grace, then let her say,  
*Cause me to see and know the*  
*way wherein I shall walke:*  
 and then, *The good Spirit*  
*will leade thee into the land*  
*of uprightness.* If the word  
 written be darke to thee,  
 bring it to this light, and  
 if it be fit for thy measure  
 & the glory of thy Lord,  
 this Light shall reveale it:  
*For the Spirit doth reveale*  
*the hid things of God.* If the  
 infidelity of men without  
 thee, or of thine owne  
 flesh within thee, cast a  
 mist

Psa: 143  
 8, 10.

1 Cor:  
 2. 10.

Ioh. 1.  
14.

2 Cor: 4  
6.

Esa: 54.  
13.

mist of doubts on the  
Gospell of Christ Iesus,  
with this light behold  
this Gospell, and thou  
shalt see in it a plot of di-  
vine wisdom, and a my-  
steric of high & superna-  
turall truth. Yea thou  
shalt see the face of him  
who is the summe of the  
Gospell, as the face of the  
onely begotten Sonne of  
God, full of grace & glo-  
ry. For God who coman-  
ded light to shine out of  
darknesse, hath shined in  
our hearts, to give the  
light of the knowledge of  
the glory of God in the  
face of Iesus Christ. It is  
an ancient promise, *They  
shall be all taught of God.*  
And

And when will God sooner teach than when he visiteth a soule with his spirit, which communicates both his light, & his love unto her? For both light and love are discoverers of secrets: light makes manifest things hidde in darknes, & love tels counsels unto the beloved. It is our Saviours owne inference, *I have called you friends, therefore I tell you my counsels.* But remember that the knowledge which thou learnest from this teacher of hearts, be laid up by thee safe, as a precious stocke or treasure, and account it thy best learning, which thou hast

Ioh:15.  
25.

Pro. 23.  
23. & 4.  
12.

hast learned of the best Teacher. Having bought this truth sell it not; keepe it, and it shall keepe thee: When thou goest, thy steps shall not be straitned, and when thou runnest thou shalt not stumble: Therefore take fast hold on this instruction, let her not goe, keepe her, for she is thy life.

Secondly, these seasons of love, are seasons of prayer. If thou want any thing now aske it, for in these heates of love, thy husband will deny thee nothing. These be the times when the spirit moveth the waters, therefore now cast in thy petition, and what soever grieve it  
hath



hath in it, thou shalt be  
cured of it. Now the  
King holds out his golden  
Scepter, therefore  
let the Queene come in  
boldly with her re-  
quest, though it bee for  
a kingdome. Yea this  
King likes it best, If  
thou doe first seeke a  
kingdome: wherefore  
whatsoever thou askest,  
bee sure to aske this  
kingdome, yea to aske  
it first, and the righte-  
ousnesse inseparably  
annexed to it. It were  
a madnes in thee to of-  
fend him by asking a  
lesse gift, when thou  
mayst please him by  
asking a greater, espe-  
cially,

Mat. 6. 33.

cially, since if thou aske  
and obtain the greater,  
the lesser by promise is  
annexed to the greater.  
And accordingly thou  
maist come down in thy  
petitions from the grea-  
ter, to the lesser; and ha-  
ving desired the mayne  
petitions, that the King  
of glory may be glori-  
fied, by the comming  
of his kingdome of  
grace, with the righte-  
ousnes thereof, then  
after mayst thou petiti-  
on for dayly bread to be  
given thee. Yea, know  
that thou art now in a  
high degree, the Tem-  
ple of the holy Ghost;  
and *whatsoever prayer or*  
*sup-*

supplication shall bee made  
 in this Temple by a man  
 that shall know the plague  
 and grief of his own heart,  
 He that dwelleth in Hea-  
 ven will heare the prayer  
 made on earth, he will  
 forgive and doe accor-  
 ding to that prayer.  
 The spirit of prayer and  
 supplication is in this  
 Temple, and he is most  
 powerfull in these sea-  
 sons of love, & he who  
 gives this spirit of prai-  
 er, will heare the prayer  
 of the spirit which him-  
 selfe giveth. For hee  
 gave this spirit of pur-  
 pose, to make those  
 prayers in vs, which  
 himself might approve

1 Kin. 8 38

Chro. 7.  
14, 15.Zach. 12  
10.

Rom. 8.26.

& grant. We know not how to pray as wee ought, for wee are carnall, and flesh will not aske so, as it may be pleasing to a spirit. A spirit loves a spirituall prayer; and therefore hee gives the spirit, that he may have that spirituall prayer which he loves. So when he heareth his spouse, he heareth himselfe, and how can any one deny his owne prayers? Christ and his Spouse are now (and that in a height of eminence) one spirit. And if a man who is flesh, do not hate his owne flesh, but cherish.

riseth it, surely much more assuredly the Lord who is a spirit, cannot hate his own spirit, but loveth and cherisheth, and consequently heareth it.

Thirdly, when the soule is visited by the spirit of the Bridegroom, then set upon some good, yea, upon some great work. The spirit which we receive is a spirit of power, and when the spirit floweth much into us in these times of grace, we receive much power. Now great power can doe a great worke, and it were both a losse and

1. Tim. i.  
7.

a shame to thee, with a great power to do a little worke, when thou maist doe a great one. Therefore if there bee a worke which was before too great and too hard for thee, yet now set upon it; for when thy strength is greater, thou maist doe that worke, which thou couldest not doe when thy strength was lesse. Our Saviour saith to Peter, *Thou canst not follow me yet, but thou shalt follow me hereafter: thou canst not follow mee yet, untill thy strength be greater, by a greater portion of the spirit;*  
But

Ioh. 13. 36.

But when thou art more strengthened by the spirit, then thou shalt follow mee. And accordingly he that before Christs resurrection denied Christ at the voice of a maid, after his resurrection confessed him in the face of a Councell : And no wonder, for it is then said of *Peter*, *that he was filled with the holy Ghost*. Neither is it true of *Peter* alone, that a great measure of the spirit enables to a great worke, but in others also. When the spirit of the Lord comes mightily upon *Sampson*, he doth might.

Act. 4. 8.

Judg. 15.  
16.

Act. 13. 6. | ry workes; for hee  
breaketh cords as flax,  
and slayes a thousand  
with the bone of an  
asse. And *Paul* being  
filled with the holy  
Ghost, worketh a mi-  
racle, by which at once  
he confounded *Elymas*,  
and converted the De-  
puty. Though two ta-  
lents gaine but two, yet  
five can gaine five:  
Therefore marke when  
the spirit comes migh-  
tily upon thee, and then  
attempt some mighty  
worke. As the Sea-  
man watcheth the na-  
turall winde and tide,  
so doe thou watch the  
winde and tide of the  
spirit;



spirit: The spirit bloweth when he listeth, and when hee listeth to blow, then set forth on some noble action: when the tide of the spirit floweth, then put thy hand to the oare, for then if thou rowe strongly, thou maist advance mightily. The soule lying in flesh and bloud, is like a boate on ground, all the rowing in the world will not move it, but let the tide come and set him afloat, the same tide that enables him to move, will also mightily advance the motion, which it first enabled.

bled. Wherefore if there be any vertue, or any worke of excellence, not yet well done, thinke upon it in these time and tides of grace: now set upon them, that so thou maist goe from vertue to vertue, vntill thou be skilfull, and active in all vertues: and having attained the full number of them, then strive to the fulnesse and perfection of degrees. On the contrary, if thou have some mighty enemy, that hath beene too hard for thee, even some raging and wasting concupiscence, feare

feare, distrust, or other  
tentation, now set upon  
him mightily, for now  
canst thou best see the  
way to conquer him,  
and now hast thou  
most might to effect  
this conquest, and to  
doe what thou seest.

Having tasted this ho-  
ney, thine eyes shall be  
opened, & thy strength  
revived, wherefore  
make thou now a more  
mightie slaughter of  
the enemies of God,  
and thy soule. And let  
thy fighting bee against  
all these enemies,  
though chiefly against  
the chiefest. There are  
some litle foxes that  
have

1. Sam.  
29. 30.

have strong holdes,  
and these will ask some  
strength, to bee digged  
out and taken. Remem-  
ber that thy warfare is  
against the whole Na-  
tion of the Canaanites,  
thou maist not suffer a  
little one to live. Thou  
must strive against all  
sinne, and strive for all  
righteousnesse; for the  
fruite of the spirit, is all  
goodnesse, righteousnesse  
and truth. It is the say-  
ing of a Saint, *I can doe  
all things through Christ  
that strengthens mee.* It  
therfore Christ streng-  
then thee, strive thou to  
doe all things also.

Neither hast thou in

rhof.

Eph. 5.9.

Phil. 4.13.

these times, onely a greater strength to encourage thee to great workes, but also a great joy. And indeede *the joy of the Lord is our strength*: The joy that is in us is a peece and patterne of the joy set before us, and by this peece of joy within us, beholding the joy set before us, we may despise the shame, and endure the Crosse, and runne with patience the race set before us As sure as wee have this pawne, so sure shall wee have the performance: and therefore we may labour comfortably

Neh. 8. 10

Heb. 12.

fortably in the workes  
of doing and suffering,  
because *our labour is not  
in vain in the Lord.* The  
joy which we haue, ex-  
cites us to labour, be-  
cause as this joy is fol-  
lowed with labour,  
so shall the labour be  
followed with an over-  
waighing joy: and the  
greater the labours are  
to which this joy of  
the spirit encourageth  
us, the greater shall  
those joyes bee which  
follow these labours;  
for hee that soweth  
plentifully to the spirit  
in labours; shall reape  
plentifully of the spirit  
in the joyes of life ever-  
lasting.

lasting. Though no  
life everlasting can be  
longer than another, yet  
one life everlasting may  
be more ioyfull than a-  
nother, and this grea-  
ter joy shall follow  
those that dying in  
the Lord doe rest  
from greater labours.  
And as the joy prece-  
dent, and the joy sub-  
sequent doe encou-  
rage us to the labours  
of holinesse, so doth  
also the joy concomi-  
tant. The spirit thri-  
veth, growes fat, pros-  
pereth and rejoyceth in  
the doing of good  
workes, even like the  
mighty man in the run-  
ning.

*Pfal. 19.*

Ioh. 4.  
34

2 Pet. 1.

Psa: 89.  
15.

ning of his race. As the naturall man pleaseth himselfe in eating and drinking, so doth the spirituall man delight himselfe in well-doing; and it is meate and drinke to an heavenly Sonne, to doe the will of his heavenly Father. When a thing worketh naturally, it worketh pleasantly, and it is naturall to the godly nature to worke godlinesse. Therefore by all these wayes, *Blessed is the people that knowes the joyfull sound, they shall walke in the light of thy countenance, O Lord. They that know the joy-*



joyfull sound, are blessed, and they are walkers: The joyfull sound is a precedent blessednesse, and a present blessednesse it is, to walke in the light of Gods countenance, and the future is to walke by that light unto the countenance it selfe, which is perfect blessednesse. The joyfull sound, and the light of Gods countenance, doe not allow any to take up their rest here, but they call on them to walke, even to walk cheerfully in good duties, by these streames of blessednesse, unto the

the ocean and fulnesse of blessednesse. Wherefore let us make this use of the precedent, present, and following joyes, even to walke and runne that race of piety which is here prevented with that sound, accompanied with gladnesse and the light of Gods countenance, and shall be followed with the never-ending sight of that countenance which is the fountaine of that light, which to behold is true felicity.

Fourthly, in these times of plenty lay up a stocke of confidence  
and

and comfort for times  
of scarcitie. It hath bin  
tolde thee before, and  
thou shalt finde it true,  
that the Bridegroome  
sometimes hideth his  
face, and holdes backe  
his oyntments, and the  
spirit which bloweth  
when he listeth, blow-  
eth not, when he listeth  
nor. Therefore goe  
unto the Pismire, and  
learne of him in the  
summer of consolati-  
on, to provide for the  
winter of desertion. If  
with *Thomas* thou hast  
seene and felt Iesus to  
bee Iesus in his neare  
and palpable approa-  
ches and visitations ;  
and

Ioh. 20.  
27, 28.

Heb. 13.  
8.

and hast then truly called him, *My Lord, and my God*: lay up this truth for the times of desertion, and beleeve that truth to bee then true, when thou feelest not the truth of it; and that though thou art changed, yet *Iesus Christ is yesterday, to day, and the same for ever*. And for the better helpe of thy memory, and assurance of thy soule, set downe upon record these testimonies and tokens of loue, and seales of union which Iesus gaue to thy soule when he visited her in the bed of love. In an  
ill

ill matter *Tamar* kept a  
seale and a staffe, for the  
safeguard of her life: in a  
good matter do thou  
much rather keepe these  
seales for the safety of thy  
soule. And if thine enemy  
who is both a Tempter,  
and an accuser, & in these  
times of desertion doth  
commonly tempt by ac-  
cusing, do call thy soule  
into question for her life,  
accusing her to be an a-  
dulteresse of the flesh, and  
not a spouse of Christ Ie-  
sus, bring forth thy seales  
& tokens which lye by  
thee, and tell him, that  
whose these are, his thou  
art; thy well-beloved is  
thine, & thou art thy wel-  
beloveds:

Gen. 38  
25.

2 Pct. 1  
16.

1 Ioh. 1

Rom. 8.  
16.

Gal. 4.  
6, 7.

beloveds: Tell him, *That thou hast not followed cunningly devised fables, but hast beene an eye-witnesse of Christ Iesus and his love. And what thou hast seene and heard, and felt, that declare & shew to the face of thy accuser: tell him, The spirit of Iesus hath left a testimony with thy spirit, that thou hast been one spirit with Iesus in an heavenly marriage; and then say also, Wherefore wee are no more two but one spirit; let no tempter, nor temptation put asunder, what God hath put together. Thus in laying up the seales of union, thou layest up a stocke of confidence, and thou*

thou maist see Saint Paul making the same proviſion, & the ſame uſe of it; *God hath given us the earneſt of the ſpirit, therefore are wee alwayes confident.*

2 Cor. 5  
5, 6.

Neither do thou only from theſe Memorials gather confidence, but comfort. True it is that confidence it ſelfe will bring comfort, for hope is the juice of confidence, and this juice is an eſpecial comfort and cordiall to the ſoule. But beſides this cōfort which ariſeth from the apprehenſion of the things to come, thou mayſt take cōfort in that which is paſt and therewith reſreſh thy ſoule in times

times of drought & wearinesse. By these memorials & pledges, call to remembrance his loves, his sweetnes, his kisses, his oynments. Renew the Images, and keepe them fresh in thy soule, & these shall comfort thee, when the things themselves are absent. It will be a pleasure to thee, to tast over his loves, again & again by renewed remembrances of them. It will be a pleasure to thee to repeat the pleasure thy soule hath enjoyed & to say, *His love was pleasanter then wine, and I ate under his shadow with great delight & his fruite was sweet to my*

*tast*

Con. I

2.



*tast.* Thou hast tasted & |  
by tasting seene that  
thy Lord was graci-  
ous, and now see and  
by seeing tast how gra-  
cious thy Lord was.  
For as tasting brought  
forth seeing at the first,  
so now a revived see-  
ing will also bring forth  
a revived tasting; each  
mutually begetting e-  
ther. Yea, many times  
when thou doest this  
only by remembrance  
and representation of  
that which is past, thou  
shalt bring into thee  
the substance of that  
whose shadow thou re-  
callest. And so while  
*Iesus* and his sweetnes  
K are

Luke 24.  
15, 19.

are represented to thee,  
as they have beene  
heretofore seene and  
tasted, they will even  
now present them-  
selves afresh to be ta-  
sted and seene by thee.  
While the Disciples go-  
ing to *Emmaus* talked of  
Iesus as of one that was  
absent, Iesus became  
present unto them, and  
then their hearts burned  
with an heavenly fire.  
And so while thou tal-  
kest with thy soule of  
Iesus, of his beauty, of  
his graces, of his sweet-  
nes, he wil present him-  
selfe to thee, and thou  
who wouldest have ac-  
counted it a great com-  
fort,

fort, to sit under  
the shadowes of his  
remembrance, shalt  
now enjoy his reall  
presence, and eate  
of his most pleasant  
fruits; for when he  
comes, hee comes  
with abundance of  
consolations. Thy re-  
membrance of him,  
brings him into thee  
whom thou dost re-  
member; and then thou  
needest not to borrow  
comforts out of the  
stocke of thy former  
remembrances; for thou  
hast the Comforter  
himselfe to give thee  
new comforts, and so  
maist adde them to the

stocke of thy memorials & remembrances, for future encouragements and consolations.

Lastly, let the peeces and earnestes of heavenly joyes stirre up thy desires and affections, to the fruition of the fullnesse of joyes; let these drops of Gods sweetnesse enflame thy soule with a thirst and longing to enjoy God the fountaine of this sweetnesse. Let these kisses of Christ Iesus kindle in thee such a fervent love of Christ, that thy soule may paine to bee united to him in a perfect and  
con-

consummate marriage.

And out of the heate  
of these longings and  
enflamed desires, send  
up the aspirations and  
breathings of thy bur-  
ning soule in vehement  
wishes, and groaning  
complains: *My soule*  
*thirsteth for God, when*  
*shall I come and appeare*  
*before God? My teares*  
*have beene my meate day*  
*and night, while the*  
*flesh saith to the spirit,*  
*Where is thy God?*  
*I desire to bee dissolved,*  
*and to bee with Christ,*  
*which is best of all. Sure-*  
*ly Christ is best of all,*  
*and therefore is it best*  
*of all to bee with*

Psa. 42. 2

Phil. 1.

23.

K 3

Christ.

Christ. Thou hast tryed in the drops of his sweetnesse which thou hast tasted, that he is best of all, for the taste of Christ in them hath distasted all the taste of the creatures. Thou hast tasted and seene that the goodnesse creating is better than the goodnesse created; and therefore Christ is best of all. These doppes of the Creatour are better than all the visible creature, and he that is the fountaine is better than the drops that distill from the fountaine, and so is he better than that which is better

better than the creature, and therefore is best of all: and if he be best, surely it is best for thee to bee with him; the enjoying of the best is the best enjoying. Therefore call unto him, *O send out thy light and thy truth, let them lead mee, let them bring me unto thy holy hill: let thy good spirit leade mee and bring mee to thy blessed presence, that as I have seene thee in these modells, and mirrours, and earnestes, so I may behold thee face to face. And though thy pilgrimage be prolon-*

Psal. 43.

3.

2 Cor. 5.  
8.

ged, and being present  
in the body, thou art  
absent from the Lord,  
yet desire rather to be  
absent from the body,  
and present with the  
Lord. Accordingly let  
thy affections bee ever  
rowing in these streams  
of the Deity to the De-  
ity it selfe: by these  
patternes of rich oare,  
having discovered a  
farre richer mine, doe  
not stand gazing on the  
patternes, nor thinke  
thy selfe rich enough in  
them, but by them be  
stirred up to get and  
possesse the full riches  
of the Mine. Indeepe  
the patterne shewes  
thee



thee the richnesse of the Mine, it being a part of that riches which the Mine wil give thee. But remember it is but a peece, and a peece cannot bee equalled to the whole; for the whole hath an infinite fulnesse of such peeces in it. And hereby there is such oddes betweene a peece and the whole, that a peece is more valuable for being an earnest of the whole, than for his owne value. It is more to be prized for that which it promi-  
seth, than for that which it exhibiteth. Therefore value it

K s high-

highly for the worth which it hath in it selfe, but value it infinitely more highly, for that excessively exceeding weight of glory which it promiseth. Looke upon it for the goodnesse that is in it, but much more on the goodnesse without it, which the goodnesse within it promiseth. So by looking on it, looke from it, even beyond and above it; for though these earnest first doe call thy affections to them, yet being considered as earnest, then doe they remove thy affections,  
to

to that whereof they are earnest: our rest is not in them, but in him, that gave these earnest, who gave them for this end, that they might direct our faith and hope to him who is our rest. Wherefore as God spake to *Israel* by *Moses*, so speaketh he to the true *Israel* by these earnest, *Goe forward*. Why stand yee still gazing and resting on these earnest, when even the earnest themselves call on you to goe forward? The earnest call on you to goe forward from earnest to full performances,

x Eo. 14.  
15.

Heb. 10. 38

mances, from grace to glory, from faith to vision, from the drops of the Deity, to the Deity it selfe, the onely true rest and Sabbath of the soule. And when God saith, *Goe forward, If any man draw backe, his soule shall have no pleasure in him.* But of all drawing backe, let us most of al beware of drawing backe from God to the world. This were yet a farther degree of going back from God; for, whereas the drawing backe from God to the earnest is one degree, this going back from the earnest to the world

world is a second and a most fearefull degree : This is a true returning from *Canaan* to *Egypt*: but let us remember what the Apostle saith of the right possessours of these earnest: *Wee are not of them who draw backe unto perdition, but of them that beleeve to the saving of the soule.* If we beleeve, we doe looke forward, and goe forward, for faith looks not on things seene but on things not seene, and such are the things before us ; yet because the strong taste of the onions of *Egypt*, (even of fleshly lust) doth

Heb. 10.39

Nū. 11. 6  
Iosh. 5.  
12.

doth sticke still in our teeth, and often would make *Manna* to seeme but a dry meate, it is not amisse, that this word *Goe forward*, be often sounded in the eares of the heavenly pilgrims. These earnestes are *Manna*, and this *Manna* is not such a dry meat, as the flesh would make it, for it serves to carry us unto the land of eternall felicity: it both calls upon us to goe to our husband who is our happinesse, and it enables us to goe that journey, whereunto it calleth us. Therefore let us hear.

hearken to the voice of it when it calleth, because the same that calleth us, doth also enable us. We have received the earnest of the Spirit, therefore are we alwayes bold, and willing to be with the Lord, whose earnest we have received. We would put off these bodies of dust and lust, that our soules may put on Christ in a full and fruitive union. Yet neither would we wholly be uncloathed of our bodies, but put them off, to put off their baseness and sinfulness, and to put them  
on

2 Cor. 5.

on againe glorious and holy. And then shall it be a fit garment for the the soule in the day of her gladnesse, and capable with her of the consummate marriage with the King of glory. And for this marriage doth the spirit and the bride say, Come: the bride saith it by the spirit, and the spirit saith it in the bride: This is the voice of the bride, and not of her tongue only, but of her spirit; and not of her spirit onely, but of the spirit in her spirit. If thou have the same spirit of love, because thou



thou lovest, do thou also speake & say, Come Lord Iesus, come quickly.

## CHAP. VII.

*The signes, and markes of the true and right visitations of the heavenly Bridegroome.*

IT is necessary to shew what these visitations are, to convince that they are, and so to undeceive those that thinke they are not. It is also necessary to free those from error, who beleeving that they are, yet doe mistake those that are not, for those that are.

are. Such visitations there are, for they are scene and felt by men seeing and waking; and seeing and waking not onely with the bodily eyes, but with two better eyes, the one humane reason, and the other far excelling that, divine & heavenly light. Spirituall light beholds these spirituall gifts, and shewes them to the understanding, which being convinced by that which it sees, beleeves them it selfe, and would also deliver over the sight, and the beliefe of them to others. But the thoughts of man are  
nar-

narrower than these  
joyes, & words are nar-  
rower than thoughts.  
But, which is worst of  
all, the heart of an earth-  
ly man is narrower  
than the narrow words  
of a spirituall man; for  
the carnall man percei-  
veth not spiritual things,  
though they bee held  
up before his fleshly  
eyes; yet in the mouth  
of two or three eye-wit-  
nesses a word should  
stand; and stand it doth,  
though blinde men see  
it not standing before  
them, and therefore  
stumble at it. But who  
knowes whether an E-  
phatah may come  
downe

downe from heaven,  
that while a spirituall  
object is proposed,  
spirituall fight may be  
infused? Howsoever  
the words of heavenly  
wisedome are not spo-  
ken in vaine to the  
children of wisedome;  
and especially those  
who are yet but  
children, and not per-  
fect in the art of dis-  
cerning good and e-  
vill, must not be left  
to the dangers of er-  
rour and mistaking.  
The blacke Angel  
sometimes changerh  
himselſe into an An-  
gell of light, and  
then may he also make  
some

some shewes of lightſom  
viſitations There is alſo a  
ſanguine & naturall ligh-  
ſomnes, & a bright beame  
of aduſtion, that ſome-  
times ſhines in the mind,  
and theſe alſo may be mi-  
ſtaken to be diuine. But  
the ſpirit is not fleſh,  
much leſſe is he that euill  
ſpirit, which is contrary  
to him. And becauſe the  
ſpirit is that which theſe  
are not, the viſitations are  
ſuch as thoſe imaginatiōs  
are not which come from  
theſe. And that this diſfe-  
rence may the better bee  
diſcerned, let us behold  
the true characters of a  
ſpiritual viſitation, which  
the ſoule ſeeth when the  
hus-

husband of soules doth visit her.

A first marke and signe of his presence is light; a light not fitted for the eye but the soule, even a light spirituall, & shining spirit and truth into the soule and spirit. For the Lord is a Spirit, & when he comes into the soule, he comes with abundance of that spirit which lea-  
deth into all truth. Hee is the light of the world, even of the great world of mankinde, and therefore when he comes into the little world of one man, how great is his light? And when this light shineth brightly, the the soul  
by

by it doth see spirituall things as truely and assuredly, as the corporall eye doth corporall things. For there is an agreement betweene a spirituall eye, and spirituall objects, as there is betweene the bodily eye, and bodily objects. By this light, things formerly not known are seen & discovered, and spirituall things known before only by a carnall, which is a false knowledg, are spiritually & so truly discerned; for the light is that which maketh manifest, and this light being spirituall maketh spirituall things so manifest, that it gives

gives a full assurance of understanding, and makes us knowe that we know them. Even those things which before seemed fables and foolishnesse to the carnall eye, to this spirituall sight and light, appeare plainely to bee deepe mysteries, and most wise truthe. Especially the great Bridegroom of soules, who to the Iewes is a stumbling block, and to Grecians foolishnesse, to this light appeares clearely to bee the wisdom of God, and power of God. For the light begotten acknowledgeth the light begetting, and Christ is scene in the



the soule by his owne  
beames. Hee is seene  
there as a Head and  
Husbād to the Church,  
as a roote of life, as an  
All-sufficient Saviour,  
fit and able to restore a  
decayed and lost crea-  
tion, to disperse and  
treade downe a com-  
bined association of  
adversary and mighty  
spirits, and to unite and  
recapitulate the scatte-  
red members of a my-  
sticall body both in  
heaven and earth, each  
to other, and all to the  
Deity. Hee is beheld  
as the fairest of men,  
the soules well-belo-  
ved, an infuser of that  
L blessed

bleſſed ſap of ſpirituall  
life, by which the ſoule  
is purified here, and  
made capable of the  
beatificall viſion in an  
eternall life hereafter.  
And as this derived  
light ſheweth us the  
primitive light which  
begate it, and being ſpi-  
rituall, ſhewes us that  
Lord who is the ſpirit  
from whom it proce-  
ded; ſo doth it alſo diſ-  
cover to us divers other  
ſpirituall truthes, and is  
a kinde of Oracle that  
gives divine answers  
and reſolutions.

Now that wee may  
certainly know this  
light to be a truth, and

not

not an imagination,  
and withall to be truly  
spirituall and heavn-  
ly, and not carnall, &  
earthly, much lesse in-  
fused by a countrefeit  
Angel of light; let us  
first observe that this  
light of the spirit doth  
agree with the light of  
the word. The same  
spirit of God which  
shineth now in our  
soules in these heavn-  
ly visitations, did first  
shine in the word; so  
that the light of the  
word, and the light in  
our soules are twinnes  
and resemble each o-  
ther, and agree like bre-  
thren. If therefore there

Esay 8. 20.

be this agreement, then there is this brotherhood, and if no agreement, then there is no brotherhood. Therefore to the law, to the testimony, if thy thoughts speake not according to this word, it is because there is no light in them: for indeed if our thoughts be truly inlightened, wee shall finde some words in the word of God confirming them; yea many times this light within will call up some place of the word without for a witnesse to it, to confirm a truth which in that place was not

not formerly percei-  
ved. Such is the har-  
mony and power of  
harmony betweene the  
spirit and the word,  
that when you hit a spi-  
rituall truth in your  
soule, there will often  
come a sound, answer  
and etcho from some  
place in the word a-  
greeable to it. And as  
the word doth approve  
this light, so doth this  
light approve the word.  
It loves to looke on it,  
it seeth a heavenly wis-  
dome in it, yea it seeth  
secrets in it; yea many  
times it will in some  
short sentence, yea in  
some single word, find

out a Mine of heavenly doctrine, and as at a little crany discover a world of divine truths. And so the light of the spirit doth approve it selfe, not onely by being approved of the word, but by approving and improving it.

This is a sufficient tryall and touchstone of this heavenly light, though if neede were I might adde, the willing resignation of reason, even of the natural light of the soule to the soveraignty of this divine and heavenly light. The understanding is not fettered and bound

bound by a violent hand, but it yeelds it selfe up freely to bee subdued and captivated by a light that surpasseth the light which it selfe hath. The reasonable light of man continueth in man, even when this supernaturall light shineth, it knowes what other men know, and knowes what it selfe knew and thought before this light came to it; but this light being come, it yeelds willingly to it, and surrenders both it selfe and the man whom it formerly guided. This homage of reason shewes

shewes a soveraignty  
in that spirituall light  
to which reason doth  
this homage. The go-  
ing out of the light of  
a candle, (not by quen-  
ching, but not-shining)  
acknowledgeth a grea-  
ter and more excellent  
light to be present. And  
indeede reason even  
with reason gives way,  
that a greater light  
should rather guide  
than a lesser; yea with  
reason it gives way,  
that it selfe being a les-  
ser light, should be in-  
creased and enlarged  
by a higher and grea-  
ter; that so it may dis-  
cerne higher and grea-  
ter



ter things. And this increase it experimentally findes : for by this new and greater light, the soule sees the supreme light which begate it, she sees him to be her soveraign good; she sees the way to him and is directed to union with him, and to the full fruition of him.

And because shee sees these excellent things now, which shee saw not before, shee justly and wisely resignes herselfe to that light by which shee sees those excellent things which she saw not before, and to that light by which

she seeth in a more excellent manner of seeing.

A second Character and marke of a divine visitation, is joy, even a joy of a different kind and character from other joyes, For this joy ariseth not originally from naturall principles neither fastneth it selfe on naturall objects, but is supernaturall in the roote, of it, and fixeth it selfe on supernaturall objects. It is no sanguine joy, neither made of humor and complexion, for it ariseth often in the midst of sadness within

and

and crosses without.  
 The spirituall man therefore thus truly describeth the manner of the,  
*In the midst of the sorrows of my heart, thy comforts have refreshed me.* Even when the outward man decayeth, & dyeth away, the inward man reneweth and rejoyceth: When the disciples are talking doubtfully and are sorrowfull; then *Jesus* appears to them, and warms their hearts, with an heavenly fire. When the wine of naturall joy is spent, and there is nothing left but the waters of affliction, the  
 doth

Psal. 94. 19

2 Cor. 4. 16

Luk. 24.  
15. 17.

doth Christ turne this  
 water into wine. Thou  
 hast turned (saith David)  
 my mourning into danc-  
 ing, thou hast put off my  
 sackcloth, and girded me  
 with gladnes. There is a  
 river that maketh glad  
 the City of God, there  
 is the new wine of the  
 kingdome, that makes  
 the heart merry; there  
 is a heavenly oyle that  
 maketh that face plea-  
 sant and joyfull, which  
 is the image of God;  
 these flow forth from  
 the throne in heaven,  
 from the true vine, fro  
 the right olive; and that  
 it may appeare that  
 they doe so; they are  
 com-

commonly sent into  
thirsty, weary, mour-  
ning & almost despay-  
ring soules; that the ex-  
cellency of them may  
appeare to be of God  
and not of man: when  
the soule is parched  
with drynes, the sap of  
joy cannot naturally  
come out of drines; e-  
ven *Moses* himselfe  
saith, *Shall I fetch you  
water out of this rock?*  
when there is no wine,  
and there appeares no-  
thing but water, even  
teares and sorrowes, it  
must be a divine hand  
that turnes this water  
into wine. When the  
soule is oppressed with  
spi-

Matth. 5.  
3, 4, 6.

Numb. 20.  
10.

Spirituell wants, and sees nothing but griefe within, and terrours without, it must be the worke of God to make this oyle to runne, untill the vessels be full.

Therefore Saint *Paul* rightly infers, that it is the right hand of the most High, even in an high degree, which makes this change. Yea there is in it more then a change, even a harmony and agreement betweene contraries;

1 Theſ. 1. 6.

*Much affliction and joy in the Holy Ghost. And so Saint Peter, Yee greatly rejoyce, though ye are in heavinesse: Wherefore*  
since

1 Pet. 1. 6.

since to the Saints there  
arise a light in the  
middest of darknesse,  
could not make this  
light, but he only who  
is the light of the world  
and by whom first the  
light came to shine out  
of darknesse.

Psal. 112.4

2 Cor. 2.6

And as this joy is  
divine and heavenly,  
flowing from a divine  
and heavenly fountain,  
so is it also divine and  
heavenly, because it  
fasteneth on a divine  
and heavenly objects.  
Things that love are  
like: the naturall joy  
delights in naturall ob-  
jects, and a spiritu-  
joy in spirituall objects.

Ac-

Psal. 4.

Accordingly while the naturall joy lookes out for corne and wine, the spirituall joy lookes out for the countenance of God. God is a spirit, and he delights in spirit, because it is like him: and the joy of the spirit delights in God, yea, delights in him most, because he is the supremest spirit, and consequently highest in this likenes. And because the vnion of our spirits with this Spirit is onely in Christ, with whom the soule becoming one spirit hath union with the highest spirit, therefore the



the soule having found  
Christ, rejoyceth in  
him aboue all things,  
with a joy unspeakable  
and glorious. She re-  
joyceth so in him, that  
she will sell all naturall  
things, to buy the spi-  
rituall happinesse that  
is to be found in him.  
And thus both by the  
abscence, and by the  
contempt of naturall  
things, this ioy may be  
knowne to be superna-  
turall. For as it doth  
not faint nor faile when  
naturall things are ab-  
sent, if Iesus be pre-  
sent, so doth it not fixe  
or feede on them being  
present, if Iesus also  
be

Phil. 3 8.

be present with them. Yea if the soule may feele Iesus to be more present, because they are more absent, she enjoyeth that absence by which the presence of her beloved is more enjoyed. She delights in the tribulations, whose abundance hath caused an abundance of consolations: shee so much loves Christ, that for his sake shee loves things that are to nature most hatefull, and rejoyceth in them. And thus while the soule rejoyceth in things contrary to nature, for the love of things supernatural,

turall, this joy cannot be naturall, and of the same kinde that those things are which it despiseth, but must needs be supernaturall, and of the same kinde that those things are in which it especially delighteth.

Another property of these joyes, by which they prove themselves to be spirituall, is this, that they are nutrimentall to the very soule & spirit of man. They feede, they satisfie, and in their measure fill the soule, and give her an inward thriving, and increase. Bodily joyes  
are

are thicke and grosse  
and by their grosse-  
nesse sticke behind in  
the body, and pierce  
not to the soule; and  
if any thing come to  
the soule from them, it  
is commonly but filth,  
dregs, guilt, vexation  
or shame. She may be  
more clouded by them,  
made more dull, earthy  
and foule, by materiali-  
ty, or filth, cast vpon  
her; but they enter not  
into the inward parts of  
the soule, to water the  
roote of her, and to  
give her true, kindly, &  
real increase. As mudde  
is to the thirstie bodies,  
so are these to thirsty  
soules,

soylesthey cannot drinke  
them in,nor quench their  
thirst with them: But the  
spirituall joyes enter in,  
and enlarge the very  
soule of man; they make  
her who is a spirit, more  
spirituall, for shee o-  
pens her mouth wide  
to them, and then shee  
is filled with that spi-  
ritual & divine sap, which  
accompanieth them, and  
wherewith they are foun-  
ded. And then as shee  
hath heard, so shee hath  
seene and tasted, that  
an heavenly joy is to  
the soule a restorative  
medicine: and that when  
shee enioyeth her Sa-  
viour in the contem-  
plations

Pro.17,  
22.

plations and tastes of his love, then is she filled with marrow and fatnes.

But I hasten to a third Marke of spirituall visitations, & that is holinesse. For when Christ visiteth the soule, as he doth clarify her with light, and ravish her with joy, so he doth beautifie her with holinesse. External joyes, and joyes of the body, have not this vertue, neither can they give it to the soule: but when Christ commeth into the soule by his spirit, the same spirit that doth enlighten and glad her, doth also hallow her, yea as by the light she is directed to  
holi-

holinesse, so by the glad-  
nesse she is lifted up, en-  
couraged, & actuated unto  
holines. In these acces-  
ses of Christ there are  
heights of union, and the  
increases of union bring  
with them increases of  
uniformity. The spirit of  
union is fire, & fire turnes  
that into it selfe to which  
it is united: and the fuller  
and closer this union is,  
the more is this turning.  
So Christ Iesus the more  
he comes into a soule by  
his spirit, the more spiritu-  
all doth he make her, yea  
the more doth he melt a  
soule into himselfe; the  
more doth he turne her  
will into his will, and the  
more

Eph. 4.  
24.

Psa. 45.

Mar. 5,  
30.

more doth hee increase  
his owne image in her; &  
we know that his image  
is righteousnesse and true  
holines. He brings with  
him those oyntments for  
which the Virgins love  
him, and those oyntments  
also make the more love-  
ly. Hence are they in-  
wardly more glorious, &  
hence outwardly they  
smell more sweet in their  
conversation. The Kings  
daughter is all glorious  
within, & her garments  
smell of myrrhe, aloes, &  
cassa. In these touches of  
Christ, if in any other,  
there comes forth vertue  
from him: The spirit of  
the lover passeth into his  
beloved



beloved, and makes her  
of one heart and will  
with him; & this cōfor-  
mity of the will with  
Christ is true holines.

The spirit by which  
Christ visiteth his spouse  
is an holy Spirit and a  
spirit of power; and ac-  
cordingly when this  
Spirit is shed into the  
soule, there is power &  
holinesse infused with  
him, and by him. And  
hence it is that they who  
receive the true oynt-  
ments of the Spirit in  
true visitations, they  
passe beyond a specula-  
tive & discoursing ho-  
linesse even beyond a  
forme of godlines, and  
M advance

Luke 1.35.

2 Tim. 1.7

advance to the power of it, & to a fruitfull expression of this power.

Yea I may say, that hereunto the very love of Christ constraineth vs. For in these visitations, and by them, the love of Christ is shed into our hearts. The spirit of power & holiness is the spirit of love; and this love given by the spirit may be called holinesse, for it is the fulfilling of the law. They that love Christ are certainly willing to please him, and to keep his commandements, and they that have the spirit of love cannot but love him.      Yea

Rom. 13  
10.

Ioh. 14.  
21.

Yea they cannot but  
love him for the union  
they have with him,  
and the joyes of this  
union: And loving him  
they will desire to bring  
forth fruite unto him,

Rom. 7.  
4.

and by him, even fruite  
that may be like him.

The pleasure of love  
and union in outward  
marriage, is a kinde of  
hire of fruitfulness: and  
in the spirituall marri-  
age, the ioy of love  
and union is the hire of  
a fruitfull holinesse.

Wherefore those that  
truely enjoy Christ in  
these spirituall accesses,  
both desire and obtaine  
this spirituall fruitful-

M 2 nesse;

Psal. 128.

Psal. 92. 14

nes; for the spouse of Christ is most truly that vine, which is fruitfull by the sides of the house, and whose children stand like olive plants: yea in olde age is she full of fruite.

Wherefore if with light and joy, the soule doe feelee, that the Spirit of Christ, by spirituall heate, power, and love, have wrought a powerfull, and fruitfull holinesse in her, let her know that Christ Iesus himselfe hath beene with her. Carnall and corporall things cannot doe this, evill Angels neither can nor will

will doe it; good An-  
gels though they re-  
joyce to see it done, yet  
they doe it not, but that  
Spirit alone both can  
doe it, & doth it, which  
is the power and right  
hand of God; & which  
only writeth the lawes  
of God in the hearts &  
soules of men. He it is  
alone that giveth the  
soule the new wine of  
the kingdome, where-  
with the soule be-  
ing once refreshed, she  
reioyceth as a Gyant  
to runne the race of  
holinesse: it is the Spi-  
rit of Christ alone that  
so anoynteth the soule,  
that shee runneth after  
Christ

Ezek. 11.

19, 20.

2 Cor. 3. 3.

Psal. 45.

Christ in the wayes  
of righteousness. And  
as it was said to this  
Head and Husband of  
the Church, *Thou hast  
loved righteousness, and  
hated iniquitie, therefore  
God even thy God hath  
annoynted thee with the  
oyle of gladnesse above  
thy fellowes:* So it may  
bee also said to the  
Spouse, *Thou hast lo-  
ved righteousness, and  
hated iniquity, there-  
fore God even thy  
God hath annoynted  
thee with the oyle of  
gladnes above all those  
that were thy fellowes  
by carnall generation.  
For there is no oyle of  
gladnes*

gladnes, that hath with  
it the love of right-  
teousnesse, but that  
wherewith Christ Iesus  
the Head was princi-  
pally anoynted, and  
which dropping from  
Christ the Head to the  
Members and Spouse  
of Christ, makes her  
to excell the rest in ver-  
tue and holinesse. And  
as there was not any  
such spice, as the Queen  
of *Sheba* brought unto  
*Salomon*, so there are  
no such oyntments of  
grace and gladnesse, as  
a greater than *Salomon*  
doth give to his Queen,  
when Hee and She are  
met in the heates of a  
M 4 spirituall

spirituall conjunction,  
and the excesses of a  
fruitive union.

---

CHAP. VIII.

*A Corollary of counsailes  
and directions, to those that  
are entred into the state of  
this blessed Marriage.*

**L**Et it be the maine  
Lendeavor of a soule  
married to Christ, to  
keepe her selfe still in  
that point wherein she  
may keepe him; and so  
keepe him, that she may  
still say, and feelee what  
she sayes, *My well-be-  
loved is mine, and I am  
my well-beloveds*: To  
this end, let her still  
cast



cast, and consider with  
her selfe, what those  
things are which hee  
most loves, and make  
her most lovely in his  
eyes: for the spirit of  
this lover, loves to be  
there where his love is.  
Therefore if there be  
any praise, any vertue,  
thinke on those things,  
and set them as pearles,  
and jewells about thy  
soule, to make her glo-  
rious and amiable in  
his sight. Let the face  
of the soule, even the  
image of the most ex-  
cellent Deity, shine  
brightly in his eyes,  
being annoynted with  
fresh oyle; and let her  
be

be lovely to him by  
those oyntments which  
make him lovely to her.

Let her often goe out  
of the body, yea out of  
the world by heavenly  
contemplations; and  
treading on the top of  
the earth with the bot-  
tome of her feet, stretch  
her selfe up, to looke  
over the world, into  
that upper world,  
where her treasure, her  
joy, her beloved dwel-  
leth. Let her stand in  
this watch-tower, and  
looke out for her lo-  
ver, as the watch-man  
lookes out for the mor-  
ning; and then the day-  
spring from on high  
shall

shall visite her. Turne  
thy face away from the  
enchantments of this  
world, from dreames  
of earthly profit and  
preferment, and turne  
thy face to the wilder-  
nesse; even turne this  
world into a wilder-  
nesse, and a nothing be-  
fore thy face; and the  
spirit of God shall  
come upon thee, and  
thou shalt see the vision  
of the Almighty. And  
when this Sunne of the  
soule shineth upon her,  
let the eye of the soule,  
made cleare and pier-  
cing by faith, (like the  
eye of an Eagle) looke  
on the Sunne; for this  
Sunne

Numb. 24

Cant. 4 9

Psal. 27  
8.2 Cor. 3.  
18.

Sunne looks on the eye  
 that lookes on him,  
 yea he loves the eye of  
 a Faith working unto  
 love, and cries out that  
 he is wounded by this  
 one of her eyes. It is  
 his owne speech to the  
 soule, *Seeke my face con-*  
*tinually:* and it is an an-  
 swer which he loues to  
 receive from the soule,  
*Thy face O Lord will I*  
*seeke!* And thus behol-  
 ding Christ Iesus with  
 open face, thou shalt  
 see, and feele things in-  
 utterable, thou shalt al-  
 so bee changed from  
 beauty to beauty, from  
 glory to glory by the  
 spirit of this Lord. The  
 more

more the soule seeth,  
and is seene of him, the  
more lovely shall shee  
grow, and the more  
lovely she is, the more  
will hee delight to see  
and to be seene of her.

Againe, if with that  
heartie lover, whose  
heart was according to  
the heart of his well-  
beloved, thou canst  
truely say, *Mine eyes are*  
*alwayes to the Lord;* ha-  
ving procured his com-  
ming, thou shalt also  
stay him from going:  
Thy heart shall watch  
him, and keepe him,  
and holde him, for  
where he is so watched  
and held from going,  
he

Pf. 25. 15

Inke 24.  
28. &c.

he is willing to abide. The story is well knowne, that though hee seemed as though hee would have gone further, yet when they constrained him, hee went in to tarry with them. And though he should after some tarrying vanish out of sight, yet if our hearts be thinking and talking of him, hee will eversoone stand in the midst of them, and bring his peace with him. And that thou mayest keep his love fresh, and fervent to thee, keepe thy owne love fresh and fervent to him.

For

For love draweth love,  
and fervent love makes  
love fervent like it  
selfe. Love is like bur-  
ning coales, and bur-  
ning coales will kindle  
coales that are not bur-  
ning. Therefore kindle  
thy love, and make it  
to flame, by thinking  
on his beauty, on his  
sweetnes, on his good-  
nes. Kindle it by re-  
newing the olde tastes  
of him, which thou  
hast formerly tasted.  
Kindle thy love, by re-  
viving the images of  
loves past: put thy selfe  
into the same thoughts  
wherein thou wast,  
when thou didst enjoy  
him.

him. And so if thy minde be fitted, and put into a state of enjoying, it is likely that he will come into a minde so fitted, and thou shalt enjoy him. And if hee come not yet into thee, stirre up thy spirituall concupiscence, and therewith let the soule lust mightily for him, and let her lusts and desires ascend up to him in strong cryes and invocations, & then by his spirit he will descend unto thee. Be careful that there be a perpetuall consent of thy will unto his will, and a perpetuall  
issuing

Luk. 11.  
13.



issuing of thoughts and actions from this consent and conformity. In the house of this husband there must be but one will, and that is the husbands. The wifes will must be melted into the will of the husband, and her will must not live, but her husbands will must live in her. And then this husband will delight to be much at home, where he may be Master; and he will delight oft to give the unity of fruition, when there is an unity of will and affection: but where the wifes will doth crosse the

the will of the husband, there is hee wearied away, and that house is to him as a place of continually dropping,, offensive, and indeed unfit to entertaine that Lord who is the King of glory. A King loves to be in his Kingdome where he commandeth and is obeyed; and therefore if thou wilt have this King to visit and dwell with thee, let him command and reigne in thee: for hee hath told thee himselfe, *If any man love mee, & keep my commandements, I will love him, & wil appeare plainly to him.* Where.

Wherefore if the  
 soule desire to please  
 her selfe by the fruition  
 of his presence, let her  
 especially and mainly  
 strive to please him:  
 for by pleasing him, she  
 shall be pleased by him,  
 whose pleasure is infi-  
 nitely greater than that  
 which ariseth out of  
 Her pleasing of Her  
 selfe. Let her give a-  
 way her owne will for  
 his will, and in so do-  
 ing shee shall be a dou-  
 ble gainer: for she chan-  
 geth a worse will for  
 a better, and withall  
 gaines him whose the  
 better will is, and who  
 is infinitely better than  
 her

her selfe. Wherefore  
strive to please him  
and to give him his  
will, yea strive to  
give it much and maine-  
ly; for the more thou  
givest it, the more thou  
receivest into thee  
most excellent will, and  
a most excellent hus-  
band. Thus shalt thou  
please thy selfe most  
by pleasing him, and  
not thy selfe. When  
husband is there, who  
seeing his wife to ne-  
lect her selfe for him  
but hee will love and  
cherish that wife the  
more, the more she  
neglects her selfe for  
him? And then by  
how

For now much his love and cherishing is more advantageous & pleasing than her owne, so much is her gaine advanced, by loving and pleasing him more than her selfe.

And because there is some beauty and good in the creature, (though indeed subject to vanity, & blasted with a curse) and there is a law of the members reigning in the worst & not wholly rooted out of the best, which loves to looke on the creature, and by looking lusts after it; let the soule married to Christ be very wary how she turnes her eye; and fixeth it on the creature.

For

For if her eye goe much after it, and settle long upon it, her love is likely to come after her eye. She may looke on it, and behold the goodnesse of it, but in beholding the goodnesse of it, she must againe looke from it; to that transcendent, original and infinite goodnesse of her husband, of whom this goodnesse was borrowed. For by him all things were made, that were made. Againe, she may looke on it to see the vanity of it, that by seeing the vanity of it, shee may looke from it to her Lord & Husband, in who is stability, & perpetual felicity.

Ioh 1.3

ty. And yet againe shee  
may looke on it, to see the  
curse that is cast upon it,  
and in the terriblenesse of  
that curse, she may see the  
horror of sinne, that  
looking from it againe to  
her Lord and Saviour, she  
may see the excellency of  
his love, and inestimable  
value of his person, who  
hath taken away the curse  
and the sin from his belo-  
ved Spouse, and gives her  
a blessed use of the crea-  
ture, and full blessednesse  
in the eternall fruition of  
the Creatour. Thus loo-  
king to the creature, by  
looking to it, shee looks  
from it, shee rests not in  
it, but passeth by it to her  
only

onely true rest. And indeed by these and the like removals the soule shold ever bee kept loose from the world. For as when we wold not have things to glue and fasten, we doe often touch, and turne, & move them; so the soule being apt to glue & fasten to the world, we must by these and the like meditations often touch and remove her, that so she may be kept continually loose from it. But because the cymment which joynes the soule to the world is the flesh, and she must adulterate first with this olde husband, before shee can prostitute her selfe to the world



world; let thy foule  
 take especial care to  
 watch and resist the ap-  
 proches of this fly,  
 but deadly enemy, that  
 cometh in the shape  
 of a lover. This is he  
 whom the true hus-  
 band, whose name is  
 jealous doth perfectly  
 hate, for there is a per-  
 fect contrariety be-  
 tween them. There  
 fore so much as thou  
 admittest the flesh, so  
 much thou expellest  
 thy Lord and Saviour.  
 But so much as thou  
 banishest the flesh, so  
 much roome dost thou  
 make for Christ to  
 come into thee by his

Exod. 34.

14.

Gal. 5. 17.

N spi-

Spirit. Therefore bee thou so farre from loosing thy husband, for this old adulterer, that thou gaine him the more, by expelling and killing the other. The flesh is good for nothing but to be flaine, and therein there is this gaine, that the more he dyeth, the more thy love and life loveth thee, and liveth in thee. Therefore whereas the flesh would make it thy pleasure to live after the flesh, doe thou make it thy pleasure to kill the flesh: let the hunting, pursuing, and killing of the lusts of the

the flesh be thy pastime  
and pleasure, event he  
hunting and destroying  
of these Foxes, that  
would destroy thy  
vineyard. And then  
will the Lord of the  
vineyard get vp early  
to his vineyard: the  
vine shall flourish, and  
the tender grape ap-  
peare, and there shall  
he give thee his loves.

Cant. 2. 18

Cant. 7. 12.

But if through thy  
owne remisnesse, or the  
fleshes importunity, the  
soule by cōcupiscence  
hath conceived sinne,  
make hast to the foun-  
taines set open for Iudah  
and Ierusalem to wash,  
and to be cleane. Wash

Zach. 13. 1

psal. 51. 7.

Rev. 7. 14.

Esay 1. 16.

18.

Thy selfe in teares and  
 bloud; the spirit of pe-  
 nitence, contrition, and  
 conversion I washeth  
 white, and the bloud  
 of the Lambe washeth  
 whiter than snow. And  
 by the cleansing spirit  
 is given to thee the  
 cleansing bloud. That  
 false husband whom  
 thou hast pleased, he  
 hath defiled thee, and  
 thy true husband whom  
 thou hast offended, he  
 it is that must wash  
 thee; therefore hee  
 came by water and  
 bloud, to wash thy  
 guilt with his bloud,  
 and thy filth by his  
 Spirit, that thus being  
 washed

washed, thou maist be  
without spot and ble-  
mish, and againe lovely  
in his eyes, and ac-  
ceptable in the eyes of  
his Father. And being  
thus made faire by his  
washing, he will yet a-  
gaine embrace thee,  
and put thy evill out of  
his remembrance, by  
his owne overcom-  
ming goodnesse. But  
then let his goodnesse  
overcomming thy e-  
vill, teach thee to over-  
come thy owne evill  
with goodnesse. Hate  
and resist all sinne, and  
especially that sinne by  
which thou hast most  
offended so loving a

Luke 7.  
47.

Psal. 51.  
8.

husband; and hate and  
resist that false husband  
who tempted thee to  
this sin. Love thy true  
husband the more, the  
more thou hast offen-  
ded him, and the more  
he hath forgiven thee.  
And the more thou lo-  
vest him, the more  
strive, not to offend  
him. And if thus after  
thy sinne, thou art the  
farther from sinne,  
more faire in holinesse,  
and fuller of love to  
thy heavenly husband,  
thou shalt heare from  
his mouth the voyce of  
joy and gladnesse, and  
shalt feele from his  
mouth a kisse of peace  
in

in thy soule. And this Spirituall kisse shall drop a spirituall oyntment, the very pledge and seale of pardon and peace; even a testimony of his Spirit speaking to thy spirit, *thy sinnes are forgiven thee.*

Rom. 5.  
1. 5. 11.  
Heb. 10.  
19. 22.

And having regained him, make thy selfe more one with him, and increase thy communion with him. Touch him hard with thy faith, sucke him strongly with thy love, that more vertue may come out of him, to cure that issue of nne yet abiding in the remnant of the flesh, and to

make thee more one  
& uniforme with him.  
For as a bough, the  
more hee ſuckes from  
the tree, the larger is  
his union with the tree,  
and the more is his  
likenesse to the tree, ſo  
the more a ſoule draws  
from Chriſt, the more  
is ſhe one with him, and  
the more is ſhee like  
him. And againe, the  
more ſhee is like him,  
the more will hee de-  
light to bee one with  
her; and thus ſhall ſhe  
goe on in an endleſſe  
circle of happines. The  
higheſt and happieſt,  
and ſweeteſt harmony  
is, when the ſoule is in  
an



an unizon with her Saviour and husband : every touch and sound of the soule thus tuned to Christ Iesus, resoundeth in him , toucheth and moveth him. And as with the sound of outward musicke the spirit of God came upon the Prophet, so with the sound of this inward musicke ( be it in holy contemplations, ardencies, desires, in vocations, resolutions) the Spirit of Christ Iesus commeth more powerfully and plentifully into the soule. And when hee comes, doe thou draw from him

2 King. 3  
15.

N 5 that

Eph. 4.  
15. 16.

that spirituall sappe and  
nourishment, by which  
thou maist grow up to  
the stature appointed  
thee. By the supply of  
this head grow up to  
this head in a due pro-  
portion, even to the  
fulnesse of that part  
which thou holdest in  
his body. And let not  
the head be the head of  
a man, yea of the fai-  
rest and goodliest of  
men, and thou a star-  
ved, dwarfish, crooked  
or mishapen hand or  
foote, but both in mea-  
sure & shap strive to be  
a member proportionable  
to so comely an Head.

And that thou maist  
thus

thus grow, let not swelling, but growth be the end of thy sucking. *Desire the sincere milke*, and hony and wine of the Deity, *that thou mayst grow thereby*, in solide substance, not in frothy and puffy inaginations. Grow thou in the reall excellency of a divine Nature, and not in the empty swellings of a fleshly pride. For the flesh hath sometimes a desire of spirituall excellencies, but it is for a fleshly end, even to puffe it selfe up by the  
But seeke not these pearls, to cast it to these Swine, nor this Bread  
of

1 Pet. 2.

of heaven to give it to  
such dogs. Rather buffet  
this flesh and beate it  
downe, lest a messenger  
of Satan be sent to buffet  
thee for not buffeting  
it, and so when thou  
lookest for a good spirit  
to exalt thee, an evill  
spirit be sent to beate &  
humble thee. Christ  
comes into thee, not to  
feede, but to kill the  
flesh; wherefore thy  
end and his are contrarie,  
if thou desire his coming  
to feede that, which  
he comes to kill. If then  
thou wouldest have  
him come indeede into  
thee, joyne with him in  
the proposall of one, &  
the

the same end; even the  
exaltation of the Spirit,  
and the death of the  
flesh: allow not fleshly  
swelling to be an end:  
no not a subsequent, of  
thy meeting with *Christ*  
but kill it, if after this  
meeting it arise in thee.  
The flesh hath no part  
nor portion in this ser-  
vice, but to bee flaine  
by it: therefore let not  
this left hand of the  
flesh, know, what the  
right hand of the spirit  
doth in thee: but bee  
thou wholly spirituall,  
in a spirituall businesse,  
and by it grow more  
spirituall, and, not  
more, but, lesse carnall.

Againe,

Num. 11  
4.

Eccl. 10.  
17.

Againe, desire not these sweetneses of spirituall union, onely because they are sweete; for in this the flesh also may have his part, both in desire and fruition. Be not like the children of *Israell*, in the wilderness, who desired meate for their lust: for of such a desire there is an il beginning, & an il end may be expected, since lust is both the beginning and end of it. But *blessed is the land, when her Princes* ~~eat~~ *eat* ~~for~~ *for* ~~strength,~~ *strength,* ~~and not for riot,~~ *and not for riot,* & *blessed is the Church* when her nobles eat this spirituall foode for  
spiri.

spirituall strength, and  
not for lust and luxury.  
It is a kinde of luxury  
to make taste, and not  
strength, the maine end  
of eating: but let the  
sweetnesse of the taste  
bee used as an encou-  
ragement unto eating  
for strength. Out of  
the strong one comes  
this sweetnesse, that  
by this sweetnesse thou  
maist be made parra-  
ker of his strength.  
Wherefore having found  
this honey, eate with  
*Jonathan*, that thou  
maist be strengthened  
in services to be done,  
and against enemies to  
be resisted. Eate that  
thou

thou maist strengthen  
thy faith, and that the  
eyes of the inner man  
being enlightened, thou  
maist the more clearly  
discerne the riches of  
glory given to thee in  
Christ Iesus. Streng-  
then thy faith also, that  
thou maist more fully,  
and closely cleave unto  
him with thy will,  
whom thou hast seene  
with thy understanding  
to bee the treasure of  
perfect felicity. Yea  
let not thy faith leave  
growing from strength  
to strength, untill it  
bring thee beyond faith  
unto vision. Este that  
thou maist strengthen  
thy



thy hope, and that thou  
maist hope the more  
perfectly to receive the  
full fruition of that  
sweetnesse, and blessed-  
nesse whereof here by  
this eating thou hast re-  
ceived the foretastes  
and pledges. Eate that  
thou maist strengthen  
thy love, and that thou  
maist love him with a  
love above all loves,  
whom thou hast seene  
and tasted to be fairer  
and sweeter than all  
that can be loved. And  
by strengthening thy  
love to him, strengthen  
also thy love to his  
will, and to his law the  
copic of his will. The  
sweetnesse

Psal. 19.  
10.

Ga. 6. 11  
Rev. 22.  
64.

sweetnesse which thou  
tastest, must needs love  
the Law, for they are  
twinnes; this sweetnesse  
being shed into our  
soules, and the law written  
in our hearts by one  
and the same spirit.  
And as the sweetnesse  
brings with it a love of  
the Law, making it  
sweete to us, (even  
sweeter than hony, and  
the hony combe,) so  
doth the law lead us to  
the fulnes & fountaine  
of this sweetnesse. Be  
thou also strengthened  
by this sweetnesse, more  
strongly to resist the  
enemies of thy soule,  
and of thy Lord and  
Sa.

Saviour. Let the sweet-  
nesse of the spirit turne  
the sweetnesse of the  
flsh into bitternesse,  
and the sweetnesse of  
the world into con-  
tempt: and let it make  
thee to spit out against  
the taste of all tentati-  
ons, which the evill  
spirit shall offer thee:  
for how sweete soever  
the same tentations  
may now seeme in thy  
mouth, they shall at  
last be turned into an  
everlasting bitternesse  
and gnashing of teeth.  
But the sweetnesse of  
thy husband groweth  
like a river, untill it  
come and bring thee to  
a

Psal. 45.

Iudg. 9.  
11.

a boundlesse Ocean of  
 perpetuall sweetnesse  
 Briefly, let this sweet-  
 nesse now tasted by  
 thee, fill thy heart and  
 soule, and life with  
 sweetnes. Let thy ga-  
 ments smell of myrrour  
 cassia, and frankincense  
 let thy conversation  
 yeeld forth the sweet  
 frutes of righteousness  
 sweet figges, and sweet  
 grapes, that cheare God  
 and man. Having re-  
 ceived sweetnesse from  
 Christ, sweeten others  
 also; & being strengthe-  
 ned by this sweetnesse  
 strengthē thy brethren.

Be not discouraged  
 if he come not so often

no thee, nor stay so long  
with thee as thou desirest.  
The baites of a traveller  
are short, and his journey  
long. The meales of *Elij-*  
were but two, but his  
journey was forty dayes.  
This kinde of foode hath  
in it an eternall nourish-  
ment, and therefore vit-  
may strengthen long,  
though but shortly taken.  
Besides, if thou hadst this  
meat so long & so fully as  
thou desirest, it may be  
thou wouldst not so long  
and so fully desire & love  
it, as now thou dost.  
There is a loathing upon  
fullnesse, and restyenesse  
upon spirituall fatnesse,  
as upon the bodily. Ther-  
fore

1 King  
19

Deu. 32.

15.

fore *Ieshurun* being fat  
kicketh against him that  
made her fat, & *Israel* be-  
ing fully & daily fed with  
Manna, falls to loathing  
it. But thy husband, who  
is wisdom in perfecti-  
on, and knowes thee bet-  
ter than thou knowest  
thy selfe, prevents this  
dangerous fulnesse & fat-  
nes, & carries his kindnes  
in so temperate amodera-  
tion, between glutting &  
starving, that the soule be-  
neither too fat nor too  
leane. And indeed as she  
is then most comely in the  
eye of her husband, so  
is she then most healthy,  
active, and fit for  
the services of her hus-  
band

band. Wherefore let her  
bee content with these  
turnes of comming and  
going, with short meales,  
and long journeyes. If  
the meales bee sufficient  
to bring us to our jour-  
neyes end, even to Gods  
holy Mountaine, wee  
may well be contented.  
For these journeyes and  
labours that here seeme  
to be long in regard of  
the rests that come, be-  
tweene them, shall bring  
vs at last to an eternall  
rest which hath no in-  
terposition of labours.  
And then it shall bee no  
sorrow of heart to vs, that  
through short rests, & long  
labours wee have arrived  
to

to that state of happines,  
which hath in it no labor,  
but is all, rest.

Againe bee not dis-  
courage, if he come not  
still when thou thinkest  
that thou hast prepared  
thy soule; and made the  
bed of love for him. Thou  
maist perchance be short  
of that fitness which thou  
thinkest, for he is a God  
of pure eyes, and thou e-  
ven when thou knowest  
nothing by thy self art not  
free from Impurity. Hee  
will have thee yet more  
fitted for his comming,  
by a narrower search of  
thy owne blemishes and  
unfitness; yea hee wil have  
thee fitter for his coming,  
by

1 Cor. 4  
4



by being composed and  
decent without his cō-  
ing. He will have thee  
fitted and trimmed by  
faith as well as by love,  
and teach thee to be-  
leeve his love, when  
thou feelest it not, as  
well as when thou fee-  
lest it. And indeed that  
is mostlike faith, which  
beleeves what it feeles  
not, but how canst thou  
shew this verue, if still  
thou hast feeling? Hee  
expects perchance that  
the olde stocke of assu-  
rāces in visitatiōs & sen-  
sible approaches shold  
have lasted longer with  
thee, and thou shouldst  
not so soone have need  
O of

of new tokens of love  
on his part, and new  
feelings on thine owne.  
The former tastes and  
tokens of his love, shold  
have longer told thee,  
that he stills loves thee,  
though thou doe not  
stil receive tokens from  
him and tastes of his  
love. True it is that he  
seldome failes to meete  
a soule, duely trimmed  
and prepared for him.  
Neverthelesse he is still  
free, and perchance will  
have it somtimes to ap  
peare so. And if he doe  
thus at somtimes when  
we are prepared, then  
at other times, he com  
being unexpected; and

so by a compensation  
gives vs that which we  
asked, though onely  
with a difference of  
time. And indeede his  
dispensations are wiser  
than our desires, and it  
is fittest that times and  
seasons should be in his  
hands and not ours, e-  
specially for his owne  
gifts. For we indeed do  
not all wayes open our  
mouthes in due season,  
but he alwayes openeth  
his hand, and filleth vs  
with his blessings in due  
season: & accordingly  
though the spouse some-  
times seeke him & find  
him not, yet another  
time he is found of her

Psal. 145  
15.

Cant. 5. 2.

that seeke him not, for  
when he is sleepeing, he  
comes knocking; and  
saith, *Open to me my si-*  
*ster, my love, my dove, my*  
*undefiled.* Wherefore let  
vs looke manly to our  
owne part, to have our  
lamps trimmed with  
faith, and love; and let  
vs trust him with his  
owne part, the choise of  
the times and seasons  
of his comming.  
Yea againe and a-  
gain, bee not discour-  
aged, though hitherto  
thou hast not felt the  
spiritual kisses of *Christ*  
*Iesus*, the extasies of his  
wine, nor the ravish-  
ments of his union. It

may

c. O

may

may bee the houre of  
thy Lord & Saviour is  
not yet come, nor the  
day wherein he shall say,  
*This day shalt thou bee*  
*with me in Paradise.* This  
day was the last day to  
him, to whom it was  
first said, and it may be  
one of thy latter dayes  
wherein it shall be said  
to thee. This day will I  
be with thee, and make  
a Paradise within thee.  
Yet let not these dayes  
be late dayes, much  
lesse last dayes by thy  
delayes. howsoever late  
they may be in his dis-  
pensions. *Remember him*  
*in thy youth,* and first  
dayes, and be thou as a

Luk. 23, 43

Eccl. 12, 1

Rev. 3.  
20.

servant ever ready and hearkening when his Lord will come and knocke, that when he knockes, thou maist open, and he may come in and dwell with thee for ever. It is just that the giver should chuse his owne time for his owne gifts; and it is just that if thou refuse his time, he should refuse thine; and then will he be like one that turnes aside to the flockes of thy companions.

And yet lesse let those be discouraged, who have small, and but small tastes of these spirituall joyes. Hee that

that made us, knowes  
our frame, and what is  
the fittest proportion  
both for our age, and  
measure. There are  
babes in Christ, and we  
seldome give wine to  
children, because it is  
too high for them.  
Christ gave his do-  
ctrine so as they were  
able to heare it, and so  
gives he the joy of his  
spirit, as we are able  
to beare it; as by the  
strength of the same  
spirit the joy may be  
converted into spiri-  
tuall advantage, and  
not perverted by the  
flesh into carnall vo-  
luptuousnesse, security,

Mark. 4.  
33.

or ſwelling. The ſoule muſt be faithfull in little, before ſhee bee an owner of much; and therefore there is commonly ſome time of triall and acquaintance betweene *Chriſt* and the ſoule, before he will truſt her with great familiaritie, and give her the great & high degrees of his hidden joyes.

Befides, it muſt bee knowne and conſidered, that *Chriſt Ieſus* hath ſome parts, whoſe measure even at their full growth is ſo ſmall, as the infancy of other parts. A finger in his full growth is not ſo bigge,



bigge as the legge of an  
 Infant. And such little  
 parts may have lesse  
 feeling of these joyes,  
 because of their little-  
 nesse : and yet they  
 may be as lively as the  
 greater, for a finger li-  
 veth as well as an arme.  
 And indeed let such es-  
 specially look that their  
 life be found in them,  
 & that they shall know  
 by the actions of life.  
 If faith and love be  
 active in them, then are  
 they lively and living.  
 For it is no other but  
 the life of Christ in  
 them which makes  
 faith and love to bee  
 lively and operative in  
 O s them

Gal. 2. 20.  
 & 5. 6.  
 1 Ioh. 3.  
 14.

them, and then let them  
 not feare, for they are  
 passed from death to  
 life. On these fruites  
 therefore let them e-  
 specially looke, for  
 though they have not  
 here many sweetnes-  
 ses and joyes, yet if they  
 have many fruites of  
 Faith and Love, they  
 shall hereafter have a  
 greater measure of joys  
 in heaven, than those  
 who have had heere  
 greater joyes than they,  
 and have not improved  
 them (as they should  
 have done) to a fruit-  
 fulnesse greater than  
 theirs: whose joyes  
 were lesser.

Yet

Yet farther if this matter be duly weighed, we shall see in Gods dispensations a greate wisdom and equity for commonly those that haue the greatest consolations, haue also the greatest tribulations.

And the one are so ballanced with the other, that the soule is kept in an evennesse, the tribulations not making her to sinke, by reason of the counterpoising consolations; nor the consolations overmuch weighing her downe into pride. (for pride though

thogh seeming to look  
 vpward is an infernall  
 thing ) because of the  
 counter-ballancing tri-  
 bulations. Wherefore  
 if thou envie another  
 mans consolations ,  
 why dost thou not al-  
 so envie his tribulati-  
 ons ? If thou wilt to  
 be rapt with *Paul* into  
 the third heaven , with  
 also to be in labours of-  
 ten, in watchings often,  
 in perills by sea, in pe-  
 rills by land, and under  
 that loade of sufferings  
 which he fulfilled for  
 Christ. But withall  
 take heede what thou  
 wishest , lest thy owne  
 wishes being granted  
 doe

1 Cor. 2.  
 11. & 2.  
 Cor. 11.  
 23.

doe sinke thee. If thou know not thine owne strength, God knowes it, and what thy vessell is able to beare both of the one and other. And be thou contented, if with lesse tribulations he giveth thee lesse consolations; this lesser measure of both being fitted for a lesser vessell, and yet the same proportion betweene both, in the lesser that is in the greater.

**C H A P. IX.**

*A Song of Loves.*

**T**Hou hast touched  
my soule with  
thy

thy spirit, O most beloved, and vertue is gone out of thee into me, and draweth me to thee. Thy spirit is a loadstone of love, and where it toucheth spirits, it leaveth love, and this love makes a soule to move to her beloved, that touched her. So by thee doth she run after thee, O thou fountaine and rest of loves: thy oyntments draw her to the anoynter, her loves begin and end in thee. O let my soule ever runne this circle of love; let her ever be tasting of thy loves, and ever love thee by tasting them.

them. Let the savour of  
thy oynments, whose  
very breath is love, bee  
ver in her nostrills, that  
she may ever love thee  
for that savour, & by it.  
Give me the flagons of  
the new wine of the  
kingdome, which may  
lift up my soule above  
her selfe in her loves,  
and give her better  
loves than her owne,  
wherewith to love him  
that is farre better than  
her selfe. Yea let her  
drinke plentifully, that  
she may be mounted up  
in a divine extasie a  
bove her carnall and  
earthly station; that she  
may forget the low and  
base

bale griefes, and cares,  
and distractions, of car-  
nall and worldly love,  
and by an heavenly ex-  
cesse be transported in-  
to an heavenly love, to  
embrace her beloved,  
who is the Lord from  
heaven, with a love  
that is like him.

O my beloved, thou  
art most lovely; even  
when I love thee not,  
yet then art thou most  
lovely: and when my  
soule covered with  
flesh sees not thy beau-  
ty, yet then art thou  
most beautifull, and  
most worthy to be be-  
loved. But then thy  
lovelinesse is lost to  
me,



me, because love loves  
not, what it sees not.  
Therefore ever anoynt  
mine eyes with thine  
eye-salve, that my  
soule may ever see thy  
lovelinesse, and seeing  
it to be most lovely,  
love it with her best  
loves, and despise a  
world of beauties in  
comparison of thine,  
and a world of loves in  
comparison of those  
loves wherewith shee  
loveth thee.

Let my love rest in  
nothing short of thee,  
neither let it be content  
meerely to rest in thee,  
but kindle it, enflame it,  
enlarge it, that it may  
rest

rest largely in thee. En-  
large the crany which  
thy spirit hath bored  
through the flesh into  
my spirit, that I may  
largely see thee, and so  
largely love thee. En-  
large the arteries and  
conduit pipes by which  
thou the head and foun-  
taine of loves, flowest  
into thy members, that  
being abundantly quic-  
kened and watered with  
the spirit of love, I may  
abundantly love thee.  
And doe not onely  
come much, but often  
into me, and let my spi-  
rit often be one spirit  
with thee in communi-  
cative and fruitive uni-  
ons.

ons. For such often unions with thy spirit will make my spirit more spirituall; and the more spirituall shee is, the more will she love him who is a spirit.

Againe, the more spirituall she is, the more will he who is a spirit love her; and the more he loves her, the more will he visit her with his spirit; and the more he visits her, the more lovely, and beloved shall she be. Wherefore by often visitations, put thy owne image and beauty more and more on my soule, and then love thy owne beauty  
in

in my soule, and my  
soule for thy owne  
beauty, which thou hast  
put on her, and let my  
soule love thee infinite-  
ly for being infinitely  
more beautifull, than  
that beauty which thou  
hast put on my soule,  
and therefore infinitely  
more lovely, than that  
which thou lovest in  
my soule. Wilt thou  
my Lord, love the i-  
mage, and shall not the  
image much more love  
the patterne? O thou  
most lovely, my love  
to thee should be farre  
greater, than thy love  
to me, because my ob-  
ject of love in thee, is  
infinitely

infinitely greater than  
thine in me. But I be-  
ing a poore and nar-  
row creature, have not  
love enough to love  
thee sufficiently, an in-  
finite Creatour; and  
indeed there is no love  
but thy owne, sufficient  
to love thee, whose  
love only is equal to  
thy lovelinesse. Thy  
being is lovelinesse it  
selfe, and thy being is  
love it selfe, for God is  
loye. Come therefore  
into me, O thou that art  
love, and love thy selfe  
in me. Come into me,  
and by thy owne most  
excellent love, profitly  
love thy owne most  
excel-

excellent & lovelinesse.  
And while thou lovest  
thy selfe in my soule,  
let my soule according  
to her measure, taste  
and see, and love that  
love. Let her with all  
her might (though that  
might be far too weake  
for this worke) consent  
and approve that love  
of Thine, and on the  
torrent of thy love, let  
her most active, stron-  
gest, and largest affec-  
tions swimme to thee, O  
thou Ocean, and un-  
bounded fulnesse both  
of lovelinesse and love.  
And thus though shee  
cannot make her owne  
love sufficient to love  
thee

thee, yet let her make  
thy all-sufficient love  
her owne by receiving  
some of it into her, ac-  
cording to her capaci-  
ty; by assenting to it,  
by approving & mag-  
nifying it, and by a de-  
fire to resemble it, as  
much as a poore mea-  
sured creature, may re-  
semble that which is  
unmeasurable. It is thy  
owne word, O thou  
lover of soules, that  
where there is a willing  
minde, thou acceptest  
that which a soule  
hath, and not that  
which she hath not.

But Lord, though  
that love which I have,  
attaine

attaine not to that measure which is unmeasurable, yet Lord let it be a full measure which thou pourest into me, and let there bee nothing void in my heart, and unfilled with thy love. Yea let thy spirit of love come so fully into my soule, that it stretch and enlarge her measure, and make her to grow from the measure in which she is, unto the measure in which shee should be; even to that stature which is appointed her in thy body. And thus by fulnesse in a lesse measure, let her grow



to a fulnesse in a greater measure, growing still in measure, and growing still in that which filleth her measure. Yea let the measure sometimes be not onely full, but running over; even running over to a spirituall drunkennesse, but not unto drowning; for these extasies and excesses of love, shall somewhat advance my ability of loving thee. For when my understanding, will and affections are all overflowne, overcome, and amazed, then shall my wonder gaze on thee, and my very

P faintings

faintings shall be enflamed toward thee, and melt me into thee.

Neyther doth my soule desire the pleasure of this loue, and Ioyes of thy vnion meerely for pleasure: But I desire that the ioy and sap of thy spirit powred into mine, when they two are one spirit may be generatiue & fruitfull. Far be it from my soule to love thee like an harlot, & not like a wife; let me desire vnion with thee because I love thee and because I love thee let mee desire to bring forth fruite vnto thee. Yea I will not cease to cry

cry vnto thee, Give mee  
children or else I die. For  
thou canst not reply un-  
to mee; *Am I in Gods*  
*stead to give the fruit of*  
*the wombe.* For verily  
thou art that God who  
giveth the fruite of the  
wombe, both spirituall  
and corporall. Give me  
therefore children by  
this vnion with thee e-  
uen fruites of thy spirit  
which may resemble  
thee, and be pledges to  
mee of thy vnion with  
mee. And when I have  
brought them forth let  
me give the praise vnto  
thee; For thou onely  
makest the barren to  
beare; and to be a fruit-

Gen. 30.

Rom. 7. 4.

Ioh. 15. 5.  
Psa. 113 9

full mother of children.

And when thou hast made mee fruitfull by coming to mee, come more often to mee because thou hast made mee fruitfull. It was the voice of a naturall wife long agoe: *Now will my husband dwell with me because I have borne him six sons.* Let it be said now also by a spiritual wife, Now will my husband dwell with me, because his dwelling with mee hath made me fruitfull. Make my soule a fruitfull paradise bearing every good fruit of love, divine and humane, and then come often into thy

Gen. 30.  
20.

Ioh. 14.  
23.

thy garden, to behold,  
& gather the fruits of  
it.

Cont. 4.  
16.

And that I may bring  
forth fruites wholly  
thine, and not anothers  
beside thee, burne and  
consume whatsoever  
would grow one with  
my soule besides thee.  
Thou art a burning and  
consuming fire, and the  
spirit by which thou art  
one with my spirit, bap-  
tizeth with fire; O let  
the fire of thy spirit, so  
wholly turne my soule  
into spirituall fire, that  
the drosse of the flesh &  
the world being whol-  
ly consumed, she may be  
onely spirituall, and

so bring forth fruites  
onely to the spirit.

Thus, and thus saith  
my soule to her belo-  
ved, but when she saith  
thus, her beloved is  
not farre from her, for  
by him shee speakes to  
him: when he is neare,  
his oyntments yeeld  
their savour, and the  
savour of his ointments  
draweth soules to run  
after him. There hath  
beene of late a fruitive  
union, and such fruitive  
unions doe individu-  
ate, and enflame the  
love of the soule to  
him, whom shee hath  
enjoyed in that uni-  
on.

But

But alas the husband  
of the soule is some-  
time like that husband  
which *is not at home, but  
is gone a long journey.* He  
is gone so farre from  
mee, as if hee were not  
mine, yea so far some-  
times, as if he were not  
at all. The summer is  
gone from my soule,  
and the winter is come:  
and the true olive so  
draweth in his fatnesse,  
that my soule though a  
branch, yet doubteth  
whether there bee a  
roote that beareth her.  
The ointments of light  
and love, are not seene  
or felt, and how can she  
love the lovelinesse

Prov. 7. 19.

that ſhe ſees not, and if ſhe ſaw it, how can ſhe love it without love? In ſuch a darkneſſe, the greateſt lovelineſſe affects not the eye, and in ſuch a deadneſſe there is no love wherewith to love the greateſt lovelineſſe. The ſoule doth not now taſte how ſweete her Lord is, and therefore his ſweetneſſe is to her as a thing forgotten, or a thing miſtaken, or at beſt, as a thing which was, and is not, and will be no more. The often unions that are paſſed are wholly paſt, and the very images  
and



and representations of them, are neare wholly vanished. And now my soule that will ever bee a lover of something, and a seeker of good in one object or other, being left to the flesh by the enchantment of the flesh, runneth to the creature to seeke good in it. For as the spirit runneth to Christ, so doth the flesh to the creature. But alas the dove of Christ thus flowne from the Arke in her thoughts and affections, findeth no rest; for shee is gone from her rest, and how can she finde rest, by

P s      going

Psal. 119.  
176.

Luke 22.  
61, 62.

going from rest? Put forth thy hand, O thou lover of soules, and take her in unto thee, yea first make her to returne to thee, by finding her wen she seeks thee. Seeke her, O Saviour, when shee goes astray from thee like a lost sheepe; for even when shee thus goes astray, shee hath not utterly forgotten thee, thy loves, nor thy lawes. One looke of thine will awake her love, and make her weepe bitterly, that she loved thee so little, whom to love sufficiently, her best and mightiest

mightiest loves are most insufficient. Prevent her seeking with thy seeking, and be thou present with her in thy providence, and preserving power, even when thou seemest to be far off, in the taste of thy sweetnesse, and fruition of thy loves. Love her, even when thou dost not give her thy loves; yea love her by not-giving them. Doe her good even by the subtraction of thy goodnesse; shew her that her safety is not in her owne hands, shew her that her goodnesse is not her owne, shew her

1, Cor. 10.

13.

1 Pet. 1. 5, 6

her that shee is nothing  
in her selfe but that  
which is worse than  
nothing; and that thou,  
and thy grace make  
her wholly to be that  
which shee is. Then  
shall she be more hum-  
ble by seeing her own  
vilenesse in thy absence,  
and thou shalt be more  
lovely and precious to  
her, whose presence  
gives her all her worth  
and excellence. When  
she hath regained thee,  
she will hold thee more  
hardly, and keepe thee  
more fastly, and love  
thee more vehemently.  
Shee will value thy  
love above treasures;  
yet

yet shee will loue thee  
more than thy loves,  
and she will provide a  
stocke of loves in the  
summer, against the  
winters, if they per-  
chance shall retorne a  
gaine.

For in these loves  
shee will behold the  
pledges of a love eter-  
nall; in these joyes of  
thy presence, shee will  
behold the earnestts of  
eternall joyes in an e-  
ternall presence; and  
for the sure hope of  
these eternall joyes, she  
will patiently endure  
the sorrows of these  
temporal absences. Yet  
let these temporall ab-  
sences

Can. 2.5.

Mat. 15.32

sences be as thornes in  
the sides my soule to  
stirre her up to the  
desire of that eternall  
presence. And be not  
lacking overlong, O  
thou life, and love, and  
guide of my soule, but  
ever and anon visit her  
with thy presence, stay  
her with thy flagons,  
comfort her with ap-  
ples, for she is sicke of  
love, when shee wan-  
teth her beloved. When  
thou wast here on  
earth, thou hadst com-  
passion on the multi-  
tude, that had nothing  
to eate, and wouldest  
not send them away  
fasting, lest they should  
faint

faint by the way. O  
sweete Saviour, thou  
art no lesse mercifull in  
heaven than thou wert  
on earth, and an hun-  
gry soule is a fitter ob-  
ject of mercy, than an  
hungry body; and my  
hungry soule hath a  
farther way to go than  
their bodies, for shee  
must goe from earth  
unto heaven. O refresh  
her, and thar right  
soone with thy mer-  
cies, with the joyes of  
thy presence, with the  
bread of heaven, and  
water of life which thy  
spirit plentifully giveth  
to my spirit, when  
thou comest unto  
her.

Heb. 4. 14,  
16.

her. Be thou her guide  
even to the life which  
is beyond death, and  
grant that through  
these changes of tem-  
porall presences, and  
absences, she may run  
in one even, and un-  
changed path of love  
and holinesse, vntill she  
come unto that eternall  
presence, where is the  
fulnesse of joy without  
ebbes, and perpetuity  
of joy without inter-  
ruptions. There shall  
shee see her beloved  
clearly and plainly,  
even face to face, and  
there shall shee enjoy  
her beloved so fully, as  
she seeth him clearely ;  
yea



yea she shal enjoy him,  
with all her might of  
enjoying. Her being  
shall be the measure of  
her enjoying; for as  
much as shee is, so  
much shall she enjoy:  
she shalbe in a perpetual  
union with her belo-  
ved, and in a perpetuall  
fruition by union; and  
so in a perpetuall rank,  
extent and vttermost of  
joy. The fountaine of  
joy shall flow continu-  
ally into the mouth of  
the soule; the new wine  
of the kingdome shall  
still overcome her, and  
set her up in a continu-  
all trance, and extasie  
of joy. Her life shalbe  
re.

rejoycing, and her life shall be eternall, and so shall be her rejoycing. Her life shall be love, and this love shall give an overcōming sweetnesse to the enjoying of him whom she loveth, and the sweetnesse of her injoying shall enflame her loue to him by whom she enjoyes this sweetnes: and thus shall she run an everlasting course between the pleasure of love, & the sweetnesse of enjoying.

Therefore thus saith my soule to her beloved: Come away my beloved: and bee as a Roe on the tops of the moun-

mountaines. My life is  
hid with thee my love;  
Appeare quickly thou  
which art my life, that  
I may quickly appeare  
with thee in the glorie,  
and happines of a con-  
summat mariage. Make  
me faire with thy spi-  
rit, and put the golden  
vesture and the needle-  
worke of thy manifold  
graces vpon mee, and  
bring me speedily into  
the presence of the  
great King. Let the day  
of gladnes quickly  
come wherein both  
soule and body even  
my whole selfe may e-  
ternally enjoy thee. For  
thy spirit being now in  
both

Psa. 63. 1  
Rom. 8.  
23.

both, makes both to thirst for thee; and my flesh fainteth as well as my soule, and each panteth after thee. Neither will they still bee put off, with these tastes and earnestes, but their love and longing is rather enflamed by them to the fruition of thee. The very voice of these earnestes is, *come*; yea they scarce know any other language, but, *come*; therefore againe and againe they say, *come*; Yea after they have said, *come*; as if that were not enough, they say, *Come quickly*. Now thou who knowest the mea-

meaning of the spirit,  
give an answer to the  
speaking sighes and  
groanes of the spirit.  
Thou who hast enfla-  
med the heart of thy  
spouse, to speake vnto  
thee in this silent, yet  
lowde language of ar-  
dent desires, speake a-  
gain to the heart of thy  
spouse, and answer the  
desires, which thou hast  
made to speake vnto  
thee.

But hearken; for he  
speaketh : Those lips  
speake which are full of  
grace; & such lips can-  
not but speake grace, &  
peace to his spouse, to  
his beloved. Harken  
there.

REV. 22. 30

therefore and heare  
what he saith; *Behold,*  
*come quickly.* O hony,  
and sweetnesse it felfe  
to the soule that loveth  
her beloved comes  
quickly; her consum-  
mate marriage comes  
quickly, her full joy,  
and perfect happinesse  
comes quickly. And  
now what can the soule  
say more to her Lord?  
Onely as before shee  
still said, *Come,* so now  
will shee still say, *A-*  
*men*; and *Even so*  
*come Lord Iesus,*  
*Amen,* and  
*Amen.*

FINIS.

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